

# THE MESSENGER.

Dr A H Strickler  
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"AS THE TRUTH IS IN JESUS."

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## Poetry.

### BEATA NOBIS GAUDIA.

Again the slowly-circling year  
Brings round the blessed hour,  
When on the saints the COMFORTER  
Came down with grace and power

In fashion of a fiery-tongue  
The mighty GODHEAD came;  
Their lips with eloquence He strung,  
And filled their hearts of flame.

Straightway with divers tongues they speak,  
Instinct with grace Divine;  
While wondering crowds their cause mistake,  
And deem them drunk with wine.

These things were mystically wrought—  
The Paschal time complete,  
When Israel's law remission brought  
Of every legal debt

God of all Grace! to Thee we pray,  
To Thee adoring bend,  
Into our hearts this sacred day  
Thy SPIRIT'S fullness send.

Thou who in ages past didst pour  
Thy graces from above,  
Thy grace in us where lost restore  
And 'stablish peace and love.

—Hymns for Lauds VII. Cent.

## Communications.

For The Messenger.

### THE EXECUTIVE BRANCH OF GOVERNMENT.

Civil government has at least three distinct branches, the legislative, the executive and the judicial. Laws are to be enacted; and when enacted they must be put in force and carried into execution, otherwise good laws are for practical purposes worthless. When laws are violated, the reputed transgressors are to be called to account, due inquiry is to be made into their conduct, and they pronounced guilty or not guilty as justice may dictate.

Each branch of government presupposes a person or persons qualified and authorized to act in that particular department. A law will not enact itself, nor put itself on the statute book. Just as little can a law execute itself. It needs some suitable personal organ. The authority of the laws is embodied in a class of men whose duty and right it is to put the law in force, as time, and place, and circumstances may require. When an office-bearer under the government neglects his duty, or when a citizen violates the law of the land, the law cannot conduct the trial of the alleged offender, but requires a special class of men in whom are vested the prerogatives of a judiciary. Without a competent court, that is, without a class of men learned in the law duly authorized to sit as judges, innocent men cannot be defended nor the guilty convicted.

Under our Federal constitution we have these three distinct departments in our national government, a legislature, a judiciary, and an executive. Each department has two or more subordinate branches. Congress consists of two houses. The judiciary has a supreme bench, and different subordinate courts. The executive is the President, and with him the Senate in its executive capacity, also various subordinate departments and bureaus, each manned by an officer authorized to execute the laws. Plainly the executive is as necessary as either the judiciary or the legislature. If the executive be weak or incompetent, no matter how great the wisdom of our laws or how able and impartial our judges, the government will be inefficient. Or should the chair of the Chief Magistrate be vacant, and in addition should the different state departments

be each without a head, the Federal government would be paralyzed.

These plain propositions are simple truisms. Sensible people all know them and acknowledge them. I have recited them in order to remind the reader of the necessity and the significance of the executive in government.

These three principal branches of authority belong to all good and effective government. The Church forms no exception. A good system of church government requires a legislature. There must be rules, established customs, and laws, written or unwritten, or both; and laws must be framed and enacted by a body of Christian men who have authority to act in the premises. As the Reformed Church is now organized this law-making power is the General Synod, in which is vested the prerogative of changing or amending the organic law of the Church nor the concurrence of two-thirds of all the Classes. In this respect our organization is good and effective; and it is also capable of modification or improvement, as the wisdom of the Church may determine, without introducing any radical changes.

Church government also necessarily includes a judiciary. Members of a congregation may neglect their church duties, or they may commit sins which render them unfit to be admitted to the holy communion. Ministers may embrace false doctrines, or they may fall into vice and immorality; for ministers and laymen alike are by nature depraved, and subject to the temptations of this world. Hence the Church needs some organized authority to discipline its members and ministers. Judicial inquiry must be properly instituted, and the guilty are to be dealt with as judged by the Word of God, their evil deeds deserve. In this respect also the Reformed Church has a well organized system, a system both wise and efficient. The spiritual council, consisting of the pastor and the elders, is the spiritual court of a single congregation, to which all the members are amenable for their conduct as church members. The Classis is a higher ecclesiastical court whose jurisdiction embraces all the pastoral charges within a given territory; its jurisdiction being original over its own members, and appellate over the members of the churches. A minister may be cited and tried immediately by his Classis; and a church member may appeal to Classis from the decision of a spiritual council.

These two branches of government are united in the same series of church courts. The Consistory is both a court of justice and a legislature. It makes all needful rules and regulations, and enacts all laws for the government of the particular church committed to its charge, provided only that no rule nor law violate the constitution of the Reformed Church. So likewise is the Classis and the Synod each within its own prescribed limits, a legislature and a judiciary. Each Classis has a vote on all amendments to the constitution proposed by the General Synod; and each Synod so long as it proceeds conformably to the constitution has the right to establish its own regulations, and a right to make recommendations or issue instructions to its Classes and ministers. At the same time it reviews the proceedings of the Classes, and upon all parts of these proceedings passes judgment.

The union of these two branches in the same series of church courts has thus far in the history of our Church worked well. No one has to my knowledge criticised this feature in our ecclesiastical government. In this respect the authority of a Classis or a Synod somewhat resembles the authority of the Senate of the United States. When the President or a cabinet officer, or a judge of the Supreme Bench is to be arraigned, the Senate becomes for this purpose the highest court, conducts the trial, and pronounces sentence. I am not aware that any serious objection has been raised against the manifold powers which by the Federal constitution have been vested in this august body.

The Church, like the State, in order to have an efficient government, needs an executive department. A recommenda-

tion of a Classis or Synod, or an injunction or a rule of either, will not execute itself. Without a suitable organ a law or an enactment is inoperative, as really when passed by a Church legislature as when by a State legislature.

In this respect the organization and government of the Reformed Church is defective. Properly speaking, the constitution as it now stands, also the new draft of our organic law as proposed by the last General Synod, makes no provision for an executive branch of ecclesiastical government. This defect is a weakness in our organization, which makes itself felt in all parts of our church work. Good resolutions and good plans fail of accomplishing the end to which they may be wisely adapted, not so much because ministers and people are unfaithful or indifferent to the will of the Master, as for the reason that under our constitution neither the Classis nor the Synod has an organ, or a class of men, who have authority to carry resolutions and plans into effect. Whenever a Synod or a Classis wishes to execute any act whatever, it must raise a commission clothed with temporary authority for that particular purpose, and for no other. A recommendation, or plan, or injunction, to execute which no commission nor board is raised must take care of itself as best it may; as a rule it lies buried in the published proceedings, and as is very natural, accomplishes comparatively little, sometimes even nothing. We have a permanent legislature, competent to enact new laws whenever the exigencies of the Church require them, and a permanent judiciary, empowered to conduct a trial, whatever may be the allegation or against whomsoever, whether member, deacon, elder or minister, the allegation may be brought; but, excepting the pastor in his relation to the church or churches committed to his oversight, we have no permanent and independent executive.

E. V. G.

For the Messenger.

### THE SCARCITY OF MINISTERS.

There is a general feeling throughout the church of the need of more ministers, whilst at the same time the number of students in our Theological Seminaries seems to be decreasing, or at least not increasing at a sufficient rate to meet the growing needs of the church. The question of providing our mission points and congregations with pastors is getting to be a serious and vital one, and will soon challenge the earnest attention of the church.

What does a careful diagnosis of the case show to be the cause of this decrease in the number of theological students at our institutions? The remedy probably will consist merely in removing the cause. Why is it that many young men who possess all the natural qualifications to make successful pastors and effective preachers decline to enter the ministry? Is it because they are too poor to pay their way through college and the Theological Seminary? If so, the remedy seems to lie in the direction of increasing the beneficiary fund and furnishing them the necessary pecuniary aid. Is it because they see that our aged pastors who can no longer labor in the vineyard, are neglected by the church and allowed to suffer? If so, the way to remedy the matter is obvious. Is it, possibly, because pastors do not single out, in their various charges, such young men as seem to be fitted for the work of the ministry and urge them to enter their sacred calling? If so, a more faithful discharge of duty on the part of our pastors will be the proper remedy.

All these may, in a measure, be stumbling blocks to young men who may at times seriously think of entering the ministry. But when we see poor young men work their way through college into the professions of law and medicine, without any pecuniary aid, in such numbers that these professions are in many places becoming over-crowded, and all this in spite of the fact that these professions do not care for indigent superannuated brethren, and in spite of the fact that no special appeal to enter them is addressed to them at any time by older members of these pro-

fessions, it seems that the causes enumerated are not adequate to account for the fact.

It seems to us that both the cause and the remedy must be sought in another direction. Every man when he chooses his profession, or life work, "counts the cost." If he is conscientious at all he is very willing to make all necessary sacrifices in order to fulfill his calling. In no vocation will a man, actuated by Christian principle, labor purely from considerations of pecuniary gain, but will do his duty often at great sacrifice, both of money and personal comfort. Every conscientious man will cheerfully make all necessary sacrifices to fulfill his calling, but the moment he is asked to enter a calling that requires of him great unnecessary sacrifices, he will seriously hesitate before he will enter it. The honest physician cheerfully serves the poor free of charge, as long as the rich are willing to pay their doctor's bills; the honest lawyer is willing to sacrifice his fee to secure justice for the poor, as long as the rich pay him for his services; but if for once, whilst the poor are unable to pay, the rich should also ask the doctor and the lawyer to serve them for half pay, would it not be likely that soon the number of students in our medical colleges and our law schools would decline to such an extent that we should get uneasy about the scarcity of doctors to heal the sick and lawyers to assist in the administration of justice? What would be the cause of such scarcity of doctors and lawyers? Evidently not the poverty of students, but the fact that doctors and lawyers are asked to make unnecessary sacrifices in their professions, and the matter would obviously be remedied not by raising a beneficiary fund for indigent students, but by paying honestly our doctor's bills and our lawyer's fees.

The Church is asking too many altogether unnecessary sacrifices of its ministers. Rich congregations who ought and are abundantly able to pay their pastor \$2,000, cheat him out of \$1,000 and pay over the other thousand. Congregations who could easily pay their pastor \$1200, keep \$500 of his salary and make him work for \$700. Suppose now he has a wife and three or four children, and there is no parsonage, so that he must pay rent besides. He must deny himself comforts that are absolute necessities with many people in his congregation, he can but scantily support his wife, and must literally deprive his children of their education. For on his salary he cannot educate them. He is asked not only to sacrifice his own comforts, but even the highest interests of his dear children, as well as the happiness of his wife. Were it necessary to make these sacrifices to spread the kingdom of God, young men would not hesitate to enter the ministry and make all the self-denial required, but when a man is asked to make all these sacrifices just because the church fails to do her duty, when he is asked to make his wife unhappy, and deprive his children of their education merely to enable congregations to keep a great part of the salary that justly belongs to him, others will "count the cost" before they enter his calling. A man has a duty towards his family as well as towards his church. He can be as little unmindful of the one as the other.

It is high time that, in addition to emphasizing the duties of individuals toward the church, we also emphasize the duties of the church to individuals. The world treats men more fairly in some respects than the church. It does not expect men to make unnecessary sacrifices in its interests. How it would kindle the righteous indignation of the church, if railroad companies and other corporations would compel their employees to work for half wages whilst they were abundantly able to pay full wages! How we should with one voice condemn the children of mammon! Yet are not congregations doing the very same thing, who pay their pastor only a little more than one half of what they could easily pay him and what he is justly entitled to? A good brother who would not think of reaching into the pastor's pocket and take out five dollars, will not hesitate to keep out another five

dollars which it is his duty to put in. The latter differs from the former only in name. Is the church financially honest as long as it allows a distinguished professor to labor in its institution for \$1,000 a year, and asks its pastors to sacrifice even the interests of their families in its behalf when there is no need of it?

Some one may say that the pastor has no right to make account of these things, and remind us that St. Paul supported himself by his trade lest he might be burdensome to the churches. We reply that in that age such self-sacrifice was necessary for the upbuilding of the church. Such sacrifices were made by apostles and church-members alike. As soon as the wealthy church-members of our congregations are willing to renounce all their worldly possessions and "have all things in common," our pastors will, no doubt, be willing to sacrifice their salaries and support themselves by manual labor. One feature of primitive Christianity ought to be as good a model for us as another.

Some people seem to have conscientious scruples against paying their pastor what they owe him, lest, by accumulating money, he might become too much attached to the world. In order to relieve him of all worldly cares, they find it necessary to deprive him of a great part of his salary. In all sincerity we ask such brethren which they think requires the less care, to manage a small estate or to make ends meet so as to support a family on a meager salary. It strikes us it ought to require far less worldly care to look after \$20,000 in government bonds (if any pastor should be so unfortunate as to accumulate so much) than to support a family and educate on a salary of \$700 a year.

It is scarcely necessary to say that the writer is not a pastor, and does not speak in his own behalf, but in the interests of the Church. The Church, like an individual, will suffer if she neglects her duty. From a worldly point of view it does not pay her to be illiberal, and from a spiritual point of view, such a course will in the end be suicidal. Many young men of talent will hesitate to enter the ministry as long as the church demands such unreasonable and unnecessary sacrifices. "It is noble to die for one's country," but only in time of need. At any other time there would be little virtue in it. Young men are willing to make great sacrifices to carry the gospel into heathen lands, but they see no virtue in making such sacrifices in ministering to Christian congregations who can pay them a living salary. No man has ever a right to make the office of the ministry a means of accumulating money, but he is entitled to remuneration for his services as he would be in any other calling; and if by economy and thrift he can keep his expenses below his income, he, and not the congregation, is entitled to the difference.

Our congregations will have made a great step in advance when they will come to recognize clearly the distinction between what is secular and what is sacred in the management of their practical affairs. They will then recognize that the question of pastor's salary is a purely secular matter, a mere business transaction, and that to pay him less than his services are worth is as dishonest as to repudiate an honest debt.

B.

The richest harvests are reaped where the soil has been subjected to the severest process. The noblest characters are formed by the severest trials. No life is great, no character is noble, until it has been tried and perfected by temptation. "Take, my brethren, the prophets for an example of suffering, affliction and of patience." Because they so nobly endured they became prophets.

The man in whom patience has had its perfect work is well-nigh perfect altogether. Patience is perfected by that which the most tries it, by affliction, disappointment, sorrow; the rough processes which, coming upon an unsanctified heart, only irritate and disquiet it, so that we have often to speak of men as soured by their trials. The power of endurance is a great grace.—Selected.



## Family Reading.

## WAIT!

"They that sow in tears shall reap in joy."—  
Psalm cxxvi. 5.

Wait, O thou weary one, a little longer,  
A few more years; it may be only days;  
Thy patient waiting makes thee all the stronger,  
Eternity will balance all delays.

Wait, O thou suffering one; thy days of sorrow  
Bring to thy soul its richest gain.  
If thou a Christian art, a brighter morrow  
Will give thee ten-fold joy for all thy pain.

Wait, O thou anxious one, the cloud that hovers  
In gathering gloom above thy aching head  
Is sent of God in mercy, and He covers  
Thee with His heavenly mantle overspread.

Wait, O thou mourning one, now bending lowly  
Beside the grave where sleeps thy Christian friend,  
That sacred dust is watched by angels holy,  
And they thy journey will attend.

Be patient and submissive, each disaster  
Will bring thee nearer to thy loving Lord,  
These trials make thee like thy blessed Master  
Who knows them all, and will His grace afford.

Be patient and submissive; strength is given  
For every step along the weary way,  
And for it all thou'lt render praise in heaven,  
When dreary night gives place to perfect day.

Yes, perfect day, the day of God, eternal,  
When not a shadow shall flit o'er the scene;  
In that fair land where all is bright and vernal,  
And we will be with Christ and naught between.

Wait then, dear heart, control thy sad emotion,  
God will subdue each angry wind and wave,  
And when the voyage ends across life's ocean,  
In the haven of endless rest will save.

—Peter Stryker, D. D.

## THE CHRISTIAN HEROES.

Many hundred years ago, there lived in a distant part of the Roman Empire, a good and noble man, named Titus. The missionaries of Christ brought the Gospel to the region where his home was, and through their preaching many believed and became Christians. This Titus was among the number, and was very earnest and true in faith. He had three children, Simon, Martina, and Matthias; and he and his believing wife took great pains to bring them up in the knowledge of Christ, in duty and in Christian hope.

But the heathen priests did not like to see the people turned from the service of idols, and so endeavored to persuade the rulers of the country to crush out this new faith. It was not long till a decree went forth to destroy every believer in Christ who would not at once renounce his faith.

Titus was one of the first upon whom the king's attention was turned, believing that if he could make this man forsake Christianity, many would follow his example. So he sent for Titus, and by flatteries, promises and threats, tried all in his power to make the man willing to give up Christ and the Gospel. But Titus could not be moved, and stood ready to be sacrificed in any way the king might choose, rather than give up his faith, saying that death had no terrors for him, for to a Christian it was only an entrance upon eternal life.

So the king dismissed him for the time, and began another method to induce him to give up his faith in Christ. He sent for Matthias, the youngest child, then about ten years of age, and said that he must be burned up alive in the courtyard of the palace, if his father did not renounce his religion. A dark cloud fell upon the hearts of the fond parents; but the child besought them not to trouble or weep, saying that he did not fear death, and would cheerfully die for the blessed Saviour who had died for him. So the officer took the child, led him into the courtyard of the palace, and shut the door behind him.

On the morrow the sorrowing parents saw the smoke rising up from the courtyard, and they said, "Now they are burning poor Matthias!" And they fell down upon their knees and prayed, as if they were kneeling upon an altar of sacrifice. A sad and sleepless night the family passed. But with the morning dawn an officer from the king appeared. "I am come to take your daughter next, and to throw her to the savage beasts to be torn to pieces, unless you agree to renounce your faith in Christ; but the king offers to give her gold and pearls if you only leave off your Christian religion." Great was the grief to think that Martina must be devoured by wild beasts. But she was not afraid. "What are gold and pearls to me if I deny my Saviour?" What shall it profit to gain the whole world and lose the soul? Let me die then rather than give up Jesus. I see the gates of Paradise open to receive me." So the officer led her away, and the sorrowing parents saw her no more.

The third day came, and with it the officer of the king to take Simon too, a large and handsome youth of fourteen, and exhorted Titus not to destroy all his children by refusing to give up his religion. But Titus could not be moved to do so great a sin against his soul's hopes; and the young man said, "Let be; Christ was crucified for us, and I am ready to die the same death. It is sweet to die for him who died for us, for then we shall live and reign with Him forever." So the officer took Simon also.

Another day, and the same officer came

for the mother of the children, saying that she must die by the axe, unless Titus should give up his faith. But with all the arguments that were urged to induce abandonment of Christ, the mother put her veil over her face ready to go saying to her good husband that she would not say farewell, as she was only going to a better place, where they soon would all be together again, and all happy with Jesus. So she hastened away to her execution.

Before an hour had passed, the officer of the king returned, and demanded that Titus himself should come; and so led him into the Royal Chamber. The king showed him all sorts of costly things, such as kings gather around them, and vast treasures of gold, and silver and precious jewels. Titus bowed respect to his king, but cast a dull glance on these royal possessions. "Ah, these things are nothing to thee," said the king. "Thy wife and children have scorned them. Come then with me, and I will show thee more precious treasures."

"No," said Titus, "let me rather to the stake. Bring me to those blood-besprinkled places where my children died for my faith and theirs. I wish nothing more in this world than to seal my faith with my life's blood."

The king said "Come and see;" and at the same time opening a door, and bidding Titus go in. He went in. It was a splendid apartment. But what was his astonishment to find there his wife and three children, all safe and unharmed! He could hardly believe his own eyes; but it was even so. And recovering himself from his overjoy, he besought the king to explain how all this was.

The king then began to tell how he was not himself opposed to Christianity; that Christians were his favorite subjects; that the decrees of the Emperor required him to root out this religion from his dominions; and that he sought to do it with as little bloodshed as possible. He had thought Titus one of the best of Christians, and much looked up to by people of that way of believing, and so he made his first attempt on him, confident that if he would flinch and yield there would be no further trouble with the rest. He therefore tried him in the severest forms in his power; and it had all proved of no avail.

"What happened with your wife and children," said the king, "you do not yet know. I sent for your youngest son. My captain told me what he said, and how the summons was obeyed. I flattered the brave boy, stroked his cheeks and golden hair, showed him everything to please one of his years, and promised to give him all, if he would leave off Christ. But he only shook his head. I then led him to the fire, and was amazed to see the child ready and eager to rush into it, ready to be burned alive for his faith in Jesus Christ. It grieved me to my heart to think of sacrificing so pure and brave a life; and so I ordered him to be taken to a room in my palace, whilst I sent for and experimented with the rest, one by one, neither knowing what had gone with the other. And as it was with him, so it was with his sister and brother and mother. Here then they all are, saved and kept for you; for they have all proved themselves worthy of so worthy a man."

And here the king embraced Titus, and said, that a religion which could yield such fruits, from such people, knit such ties so close and tender, give such triumphant hopes in death, must be from heaven.

"Now," said the king, "Let us be friends. Your wife and children have proven to me what a great and glorious thing your faith is. Henceforth I will seek to be a Christian too. A place with you in the church with something of your glorious faith, is what I now wish. I know that men of this way will be persecuted and put to death. It will cost me my crown to be a Christian, if nothing worse comes to me. But earthly crowns are nothing, and life itself can easily be laid down, when eternal life is to be the reward."—From the German.

## VOICES OF HEAVEN.

The land of silence surely extends no farther than to the gates of the heavenly city. All is life and activity within; but from that world, so populous with thoughts and words, and songs, no revelation penetrates through the dark, silent land which lies between us and them.

Our friends are there. Stars so distant from us that their light, which began its travel ages since, has not reached us, are none the less worlds, performing their revolution, and occupied by their busy populations of intelligent spirits, whose history is full of wonders. Yet the first ray denoting the existence of those worlds, has never met the eye of the astronomer in his incessant vigils.

The silence of the departed will, for each of us, soon, very soon, be interrupted. Entering among breaking shadows and softly unfolding light the border land, we shall gradually awake to the opening visions of things unseen and eternal, all so kindly revealing themselves to our unaccustomed senses as to make us say, "How beautiful!" and instead of exciting fear, leading us almost to hasten the hand which is removing the veil. Some well-known voice, so long silent, may be the first to utter our name; we are recognized, we are safe. A face—a dear, dear face—breaks forth amid the crowded lines of the dissolving sight; a form, an embrace, assures us that faith has not deceived us, but has delivered us up to the objects hoped for—the things not seen. O beatific moment!

awaiting every follower of them who, by faith and patience, inherit the promises—dwellers "whither the forerunner is for us entered."

## THE CHRISTIAN HOME.

The blessing of the Lord is in the Christian home. When the Ark of the Covenant, the sign of the Lord's presence, was in the house of Obed-Edom, it is said that "the Lord blessed the house of Obed-Edom, and all that he had." And this is in accordance with the saying of David: "The voice of rejoicing and salvation is in the tabernacles of the righteous."

Mathew Henry has quaintly said of the Ark in Obed-Edom's house: "The Ark paid well for its entertainment. It is a guest that none shall lose by that bid it welcome." Has not our Lord Himself said that, if we seek first the kingdom of God and His righteousness, all these things, all that is necessary, "shall be added" unto us? And has not godliness the "promise of the life that now is?" Yes, if we be true to Him, He will "bless us, and all that we have;" bless us with that "blessing of the Lord which maketh rich, and addeth no sorrow therewith." There may be, and there will be, trial, sorrow and disappointment; but with them support and comfort, and the assurance "that all things work together for good to them that love Him." Let us, then, ask God, though we are not worthy that He should enter under our roof, to come into our houses and bless them. Let us banish from them all that could grieve His Spirit or offend; and let us cherish only the things that are true and honest, good and pure, as well as lovely and of good report. So will the home on earth be a shadow of the heavenly home, where all will be peace, and purity, and love.

"Every Christian family ought to be," says Jonathan Edwards, "as it were a little church, consecrated to Christ, and wholly influenced and governed by His rules. Family education and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual; if these are duly maintained, all the means of grace are likely to prosper and become successful."

There is reason to fear that the church to day does not sufficiently emphasize the importance and necessity of family religion as the means of maintaining her own spiritual life and power, and that the multiplicity of church privileges leads many Christians to neglect their own exertions for the salvation of their children. The family altar and parental care for the souls of their children are too often neglected, under the impression that the church can do all that needs to be done for their salvation. But only in proportion as piety rules in the home will the church itself be found to flourish. Remove religion from the home, and you destroy the best work of the church, and undermine the foundations of society.—Ex.

## ECONOMY IN A FAMILY.

There is nothing which goes so far toward placing young people beyond the reach of poverty as economy in the management of household affairs. It matters not whether a man furnish little or much for his family, if there is a continual leakage in his kitchen or parlor, it runs away he knows not how and that demon wail cries "More!" like the horse-leech's daughter, until he that provides has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it. The husband's interest should be the wife's care, and her greatest ambition to further his welfare or happiness, together with that of her children. This should be her chief aim and the theatre of her exploits, the bosom of her family, where she may do as much toward making a fortune as he can in the counting-room or workshop.

It is not the money earned that makes a man wealthy—it is what he saves from his earnings. Self-gratification in dress, indulgence in appetite, or more company than his purse can well entertain, are equally pernicious. The first adds vanity to extravagance, the second fastens a doctor's bill to a butcher's account, and the latter brings intemperance, the worst of all evils, in its train.—Christian Advocate.

## THE ARK AND MERCY-SEAT.

Looking at the ark and mercy-seat together, we may see in them a striking figure of Christ, in His person and work. He having in His life, magnified the law and made it honorable, became, through death, a propitiation or mercy-seat for every one that believeth. God's mercy could only repose on a pedestal of perfect righteousness. "Grace reigns through righteousness unto eternal life by Jesus Christ our Lord." The only proper meeting place between God and man is the point where grace and righteousness meet and perfectly harmonize. Nothing but perfect righteousness could suit God; and nothing but perfect grace could suit the sinner. But where could these attributes meet in one point? Only in the Cross. There it is that "mercy and truth are met together; righteousness and peace have kissed each other." Thus it is that the soul of the believing sinner finds peace. He sees that God's righteousness and His justification rests upon the same basis, namely, Christ's accomplished work. When man under the powerful action of the truth of God, takes his place as a sinner, God can, in the exercise of grace, take His place as

a Saviour, and then every question is settled, for the Cross having answered all the claims of divine justice, mercy's copious streams can flow unhindered. When a righteous God and a ruined sinner meet on a blood-sprinkled platform, all is settled forever settled in such a way as perfectly glorifies God, and eternally saves the sinner. God must be true, though every man be proved a liar; and when man is so thoroughly brought down to the lowest point of his own moral condition before God as to be willing to take the place which God's truth assigns him, he then learns that God has revealed Himself as the righteous justifier of such an one. This must give settled peace to the conscience; and not only so, but impart a capacity to commune with God, and hearken to His holy precepts in the intelligence of that relationship into which divine grace has introduced us.—C. H. McIntosh.

## HAVE A SWEET VOICE, GIRLS.

Were half the pains which is often taken to cultivate the voice in song bestowed upon its tones as used in speech, social intercourse would gain a very great charm. We hear harsh, metallic voices, which are cracked, a discord running through their cadences. Nobody can be where a number of ladies are gathered without being struck by the lack of culture which is evidenced in disagreeable voices. A sweetly-modulated voice in conversation is delightful and restful. In educating the young, example is more potential than precept; and if mothers and teachers always spoke with gentleness, and were careful to let their voice be clear and distinct, dropping from their lips like finished coin, a great benefit would accrue to the attractiveness of social intercourse.—Selected.

## THE TWO BOOKS.

A little sparrow twittered at my door,  
And to my ear  
The meaning clearer came than e'er before,  
And brought me cheer;  
"Not one of us without our Father's care  
Falls to the earth;  
Why doubt His fonder care for you, who are  
Of far more worth?"  
A soaring eagle in his lofty flight  
Gave me a thought,  
Which to my weak and faltering soul a bright,  
Fresh courage brought;  
"Know ye not, that they that wait upon the Lord  
Strength shall renew?  
Shall mount on wings as eagles? This His Word  
Has promised you."  
Thus humble sparrow and the prouder bird  
Sweet comfort give;  
And I, reminded of God's faithful Word,  
More trusting live.  
And throughout Nature's varied forms of life,  
Where'er I look,  
I find them all with references rife  
To that dear Book.  
As though this earth companion volume were  
To sacred page,  
Where man beholds the illustrious fair  
From age to age.  
—National Repository.

## "SHE WAS SO KIND TO ME."

All sounds of the day were hushed. A solitary individual sat musing by the dying fire in a well-lit room. The profound quiet invited thought, and there had been an event to set one to thinking. A soul had slipped its mortal coil and been borne into the presence of Christ and His angels. The face of the thinker suffused with a soft solemnity as meditation grew into the following monologue: "She was so kind to me." That was what Mrs. Denson said after she sat awhile silent when she heard of Mrs. Payne's death to-day. A beautiful tribute to a good woman's memory, when uttered with the heart pathos Mrs. Denson gave it. 'Twas worth a thousand obituary puffs in which the living sin was representing the dead as sinless.

Mrs. Denson had a store of pleasant recollections of Mrs. Payne. Mrs. Payne, who could enchant children by her picturesque tales of bygone days, and fascinate the gay and youthful or the sober and sage alike. Her accomplishments, her delicate wit, her gracious ease, gave her renown in parlor assemblies; and her letters were esteemed a literary treat by admiring friends. Many a potent memory was linked with this delightful lady, but of all the most pre-eminent entered into that brief, tender eulogium, "She was so kind to me." Who would not wish to be so recorded? Interchange "he" for "she," and man, no less than woman, might well long for such a record—a record not unworthy to bear witness before the Judgment Seat. Does He not say when He sits upon "the throne of His glory," "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?"

Were there others besides Mrs. Denson who recalled Mrs. Payne as "so kind?" Yes; the poor man, whose motherless babe she took to her house and cared for till past babyhood, doubtless pronounced her kind. The petted and spoiled beauty and heiress, past both good looks and wealth, and exhausting to human patience, still found Mrs. Payne "so kind." The girls she lent becoming attire and took to parties averted it, and the destitute entertained at her home joined in the chorus, and the sick and old swelled its volume by their testimony.

"So kind"—there is a Christlike echo in the attribute. To whom are we kind, and how? God enforces the general duty by the wide-sweeping command, "Be ye kind one to another." Simple and emphatic, it leaves no uncertainty as to what is required; but a yet more explicit declaration is set forth. If we would be children of "the highest" we are told to be like Him, "kind unto the unthankful and evil." Truly, they are often in sorest need. 'Tis a mere imitation of "publicans and sinners" to show kindness to those we love or to those who will repay. Boldly face the fact; our best efforts will not always receive a guerdon of gratitude. God intends us to have a higher motive in our conduct than human praise or thanks; and assuredly we shall not be kind according to our opportunity unless we have. Perhaps the praise may never come in this world for the good we try to do; perhaps it may be very long coming, but God writes down the attempted kindness ineffaceably in His book and adds His imperishable commendation. We can afford to wait for such a reward.

There are multiplied ways of being kind in this life of multiplied needs and longings. True kindness is not always pleasant to the recipient. It ought to be made pleasant if possible, but sometimes we have to play the surgeon and hurt in order to heal. If we should only hurt and not heal, what becomes of the kindness? As Carlyle would have it, it vanishes into smoke and leaves a sulphurous odor behind.

There is, however, a semblance of kindness which is deadly, that semblance which helps on to evil, which weakly or wickedly fosters wrong-doing. The devil assumes such show of kindness. Of Christ we learn the ready sympathy, the helping hand, which passes from the bridal to the bier, and stoops to earth, but lifts heavenward. He or she who follows the divine model must have at least from some heart—it may be many a one—the overflowing acknowledgement, "He was so kind to me," or, perchance, it will oftener be, "She was so kind to me."—Christian at Work.

## WRONG THEORIES OF CONVERSION.

Is not our Church—and others of kindred polity and doctrine—losing, by failing to make prominent God's covenant of grace, which includes parents and their children? "A zeal, not according to knowledge," has for three-quarters of a century propagated a theory of conversion, which, though true in some cases, is not true in all. Yet some hold that no other mode of conversion is genuine but this one, namely, an adult experience conversion: one that has gone through deep conviction of sin, then merged into joy and ecstasy, knowing the place and the hour when a heavenly shock was received, that launched them out of darkness into light, almost from the depths of hell up to the heights of heaven.

Thousands of honest people are kept from entering openly a Christian life, until they receive this experience; just how, when, or what it shall be, they know not, but they think they must wait for it.

Now the old covenant made with Abraham—"A God to thee and thy seed after thee"—continued down through the patriarchs, re-affirmed at the beginning of the New Testament Church—"Repent, for the promise is to you and to your children"—is lost sight of, and children are not supposed to be subjects of conversion, but are considered outside of the covenant. They are allowed to live outside of the fold until full grown, and then perhaps are swept in by some revival flood of enthusiasm, instead of the believing parent's recognizing God's gracious covenant, placing, by baptism, the seal of that covenant upon his child, and looking in faith to see him open upon the world a Christian child, renewing by that Spirit that sanctified many a child from its birth, and some, as Jeremiah, even before.

Family religion is going down, because this idea of the Christian family in covenant with God is being lost sight of by the mass of the people.—The Sower.

## Useful Hints and Recipes.

In making apple jelly beat the white of two eggs and one cupful of sifted sugar together; add the inside of three sour roasted apples; flavor with vanilla, and beat to a stiff froth.

FISH.—There is no better way to serve a large white fish than to bake it; after cleaning it, put it in a refrigerator while you prepare a plain stuffing of bread crumbs, a little butter, and some herbs. Keep a ball of cotton yarn and some needles in the kitchen to use when stuffing fish and fowls. After stuffing the fish, lay it on a deep plate or platter in the dripping pan, so that the grease will drip from it, and not be absorbed in it; garnish with water-cress.

BOILING WATER FOR TEA.—Everyone knows that "unless the kettle be boiling, filling the teapot spoils the tea." Not everyone knows, however, that if the tea is to be enjoyed in perfection, it is necessary that the water should be freshly boiled. Water which has been in the kettle all the afternoon is quite unfit for making tea, and if such water be employed, the lively aromatic flavor of the most superior tea will be destroyed. Tea tasters are most particular to use only water which has been newly boiled.

SALLY LUNNS.—One pound of flour, two eggs, one ounce of butter, one teaspoonful of milk, and three teaspoonfuls of baking powder. First mix the baking powder and flour, then add the eggs (which must be well beaten); the milk must be warmed and the butter dissolved in it. Then mix all together in a rather stiff dough, cut it into four pieces, which may be made into the shape of buns and flattened with the hand. Put them into the oven at once, and bake for about twenty minutes. When removed from the oven paint them over with a little egg and milk; cut, butter, and serve them as you would crumpets.



## Youth's Department.

## TRUST.

"Trust in the Lord with all thine heart." Prov. 3: 5.

There's a flutter in the nest  
Where the little birdies lie,  
And the parent birdies rest  
On a bough that's hanging by,  
And they say, "'Tis time to fly!"

Then the birdies, full of trust  
In their parents who are nigh—  
Not because they feel they must—  
One by one begin to try,  
One by one find they can fly.

Yet it was no simple thing  
That the little nestlings tried—  
Thus to start with feeble wing  
For the world so vast and wide,  
Thus upon the air to ride.

Like the birds, too, we may go  
Where some danger seems to be;  
Yet, if God will have it so,  
Well we know that He will see,  
And will guard us lovingly.

If we put our faith in Him,  
We shall never shrink or fear!  
Though the way seem dark and grim,  
We may trust our Father dear,  
Who is ever, ever near!—*The Quiver.*

## PETER'S POSTAL CARD.

Peter Keens was in most respects a very good boy; but he had one fault, which can never be indulged in without bringing many worse ones in its train, and sadly lowering the whole tone of a boy's character. He was full of that curiosity which leads one to be always prying into the affairs of others. The boys at school knew his failing, and played many a trick upon him. One day when a number of the older boys had remained after hours to consult on the formation of a club, he crept into the entry and listened at the door. They found out that he was there, and all got out of a window, and locked Peter in, keeping him prisoner until after dark, when he was let out frightened and hungry.

The next morning he was greeted on the play-ground by shouts of "Spell it backward!" He could not guess what was meant, and was still more puzzled as they continued to call him, "Double-back-action," "Reversible engine," and other bits of school-boy wit. He begged them to tell him, and at last some one suggested in a tone of great disgust, "Spell your name backward, booby, and then you'll see."

He did, and he saw Keens—backward. But he was not ready to cultivate straight-forward spelling. That club still bothered him; he could not give up his strong desire to find out its secrets. By dint of much listening and spying he gathered that it was to meet one night in the barn belonging to the father of one of the boys, and he made up his mind to be there. He crept near the door as darkness closed in, and listened intently. They were inside surely, for he could hear something moving about; but he wanted to hear more than that, so he ventured to raise the wooden latch. It made no noise; he cautiously opened the door a trifle and peeped in. It was dark and quiet, so he opened it wider. It gave a loud grating creak; a scurry of quick footsteps sounded on the floor, and then a white thing suddenly rose before him, tall and ghostly. In an agony of fright and horror, he turned to run, but the thing with one fearful blow struck him down, trampled heavily over him, and sped away with a loud "Ba ha ha-ha-a!"

As Peter limped home, muddy, battered, and bruised, he wondered if any of the boys knew that farmer Whippletree's wretched old billy-goat was in the barn that night.

"How did you leave William, Peter?" he was asked at least twenty times in the course of the next day. In the grammar-class a boy who was called on for a sentence wrote: "A villain is more worthy of respect than a sneak."

"O no, not quite that," remarked the teacher, "but—neither can be a gentleman."

On a morning in early July, he received, as usual, the family mail from the carrier at the door, and carried it to his mother, examining it as he went. A postal-card excited his curiosity; it was, he knew, from his aunt, in whose company he was to go to the mountains, and he was anxious to know what she said. But one of his friends was waiting for him to go and catch minnows for an aquarium, and they were in a hurry. So he slipped it into his pocket to read as he went along, intending to place it where it might be found on the hall floor when he came

back, that his mother might be deceived into thinking it had been accidentally dropped there.

But he forgot all about it before they had gone twenty steps. He spent the morning at the creek and the afternoon at his friend's house, returning home in the evening. As he passed through the hall to his mother's room, the thought of it suddenly flashed on his mind. He felt in his pocket, with a sinking at his heart, but the card was gone.

Where? He could not pretend to imagine, as he thought of the roundabout ramble he had taken. He got up early the next morning and carefully hunted over every step of the ground, but all in vain. It would have been well if he had gone to his mother, and confessed what he had done; but he delayed, still cherishing hope of finding what he had lost, and the longer he waited the more impossible it became to tell.—He remembered that a boy had once said to him, "A sneak is sure to be a coward."

More than a week after this Peter was sitting on the piazza one evening after tea, reading to his mother, when his friend of the creek expedition came in.

"Here is a card I found addressed to you, Mrs. Keens," he said. "It must be the one you were hunting for last week, Pete."

She took it in some surprise, failing to observe the color that mounted to Peter's face as he saw it. As she read it a troubled expression overspread her own.

"Ten days old, this card," she exclaimed. "'Wednesday, the 14th—what does it mean Peter?' She passed it to him, and he read as follows:

July 3

MY DEAR RUTH: I write to give you ample notice of a change in our plans in consequence of Robert's partner desiring to take a trip late in the season, obliging us to go early. So Robert, having finished his business in Canada, is to meet us on Wednesday, the 14th, at Plattsburgh. Shall stop for Peter on the evening of the 13th. Please have him ready.

KATHERINE.

This was the 13th. Peter stared at his mother in dismay.

"I do not quite understand yet," she said. "Where did you get this card, Philip?"

"I found it just now in the arbor, where I have my museum; it had slipped behind a box. You lost it the day we played there, didn't you, Pete?"

"How came you to have it there, Peter?"

"I—it was in my pocket, ma'am, and I dropped it, I suppose."

"Why was it in your pocket? Why didn't you bring it to me?"

"I wanted—I was just going to read it."

Phil touched his hat, and quietly took his departure. Mrs. Keens said no more, but looked again at the dates on the card.

At this moment a hack drove up, from which issued a most astonishing outpouring of noisy, laughing, chattering, blue-flannelled boys, followed by a mother who looked just merry enough to be commander of such a merry crew.

"Hurrah! hurrah! Pete, we're off! All ready? We can only stay two hours."

"Such a tent—big, striped, and a flag to it; and—"

"Father's going to let us boys shoot with a gun."

"Isn't it jolly to have two weeks less to wait?"

Peter did not look at all jolly, as through his half-bewildered mind struggled with the dim perception of the dire evil the loss of that card must have worked for him. When the clamor of greeting and questioning had somewhat subsided, Mrs. Keens said slowly:

"No, Peter is not ready," and the tone of her voice sent a heavier weight down into his heart, and a bigger lump into his throat. "Your card has only just reached me, Katherine."

"O dear! dear!" His aunt shook her head in distress, and five boy faces settled into blank dismay. "Why, why, surely you don't mean, Ruth—eh? Can't you hurry things up a little? Boys don't need much you know! Or—can't he be sent after us?" Peter followed his mother to the dining-room as she went to order a hasty lunch for the travellers.

"Mother, can't I? can't I?" he sobbed.

She put her arms around him with streaming eyes, feeling the keenness of the disappointment for him as deeply as he ever could feel it for himself.

"O my boy! my boy! my heart is sad and sore that you should be mean and sly and deceitful, and not for once only, but as a habit. No, it is your own doing, and

you must abide by the consequences. I never could have brought myself to punish you so, but you have punished yourself, and I trust it may be the best thing which could have happened to you."—*Harper's Young People.*

## STRANGE USE FOR PAPER.

Paper car-wheels are composed entirely of paper rings pressed under a weight of six tons, and then fastened by means of bolts and steel ties put on them when they are ready for use. Laid loosely, the rings stack as high as the shoulders of an ordinary man. Under treatment they sink to the thickness required. If the tire should wear or fall off the wheel, or the train from the track, there would be no danger of their breaking, as they are flexible, and would spring. A paper ball can be rendered so solid that nothing but a diamond tool can cause an indentation into it. At the mill is a square block of compressed paper fastened on a turning lathe, and so hard, that if a fine steel chisel is held against it when it is moving, instead of cutting the paper it will break the chisel into a hundred pieces. The strength is astonishing. You can take a £5 note of the Bank of England, twist it into a kind of rope, suspend 330 pounds upon one end of it, and will not injure it in the slightest degree. Bath-tubs and pots are formed by compression of the paper made out of linen fibres annealed—that is painted over with a composition, which becomes a part thereof, and is fire-proof. The tubs last indefinitely, never leak, and, put in the fire, will not burn up. You can beat on them with a hammer and not injure them. Plates compressed and annealed are durable; you can not only wash, but drop them upon the floor and stand upon them. The fork can be used for any particular purpose, and the knife can always be kept sharp. Paper can be substituted for wood, converted into picture frames, and colored like walnut, cherry, and the like.

Bedsteads are fashioned the same as car wheels, only of long strips instead of rings. They are very beautiful and lasting. Cooking or heating stoves are also annealed, and it is impossible to burn them out. They are less costly than iron. A house can be literally constructed of paper. The printing-press, type, and all the fixtures of the office, could be concocted out of this material, and more cheaply than the ordinary kind. A complete steam-engine can be thus manufactured, and do all required duty. Clothes and shoes will come in future. Twenty-nine hours are needed to transmute linen fibre into a car wheel.

## OFFERO THE PEASANT.

Among the old Greek legends there is one of a peasant, named Offero, who determined to seek the strongest King and serve him forever. He found a King so powerful that he was called the Great King. He entered his service, and remained in it contentedly until one day he saw the King tremble at the name of Satan. Offero asked, "Why do you tremble?" and was answered, "Because I fear the Evil One; he is a King stronger than I."

Offero at once set out to search for the Court of Satan. He found the Evil One himself flying over desert sands and breathing flames of fire.

He told him of his desire to serve him, and was speedily made welcome.

All went well until one day they sought the shade of some palm trees, and found a cross near by. It was now Satan's turn to tremble, and Offero learned that he feared Jesus, who was crucified.

Immediately Offero exclaimed, "I will be your servant no longer. The strongest only will I serve, and I will seek until I find him."

After many a weary mile he discovered a hermit at the foot of a great river, who told him how he might serve the greatest King, and employed him to help pilgrims over the stream. One day a child came and asked to be carried. Offero took him on his shoulder, but before they had reached the middle of the stream the child grew so heavy that he could hardly carry him. When the other side was reached the child revealed Himself as Jesus, the greatest King, who, though in the form of a child, was all-powerful. Offero gladly continued in his service, and found no one that excelled him.

There are many persons who want only to serve the strongest, and because custom so largely sanctions, and fashion so constantly favors, and politicians so greatly fear the liquor traffic, they have come to believe that liquor is the strongest King; and on many of the signs in our streets

may be seen the pictures of Gambrinus, the God of Beer, holding aloft his foaming mug. His worshipers glory in his seeming strength, and say we exaggerate the blessings of water, and neglect the better gifts of whiskey, beer, and wine.

There is, however, a stronger King. He figures everywhere, and there is life and strength in him; King Water is his name. It is well to consider his power, and compare it with that of beer.

The liquor statistics of America and the world have been spread before us again and again, and yet scarce a word has been said of the "water power" that almost keeps the universe in motion.

God has shown His appreciation of water by putting it everywhere.

A few miles from the southern coast of Cuba, and in other places, fresh-water springs bubble up from the midst of the blue and briny ocean.

From the time we enter the world until the toll of the bell tells of our departure, water is essential to our comfort and existence. It is so common here, that we seldom feel thankful for it.

In parts of Syria, however, water is so scarce that Mr. Porter, author of the "Giant Cities of Bashan," had no chance to wash his hands for fully six weeks of time. If we had had his experience, we should appreciate our supply much more.

Without water no business of any kind could thrive; goods could neither be made, bought nor sold; and all foliage and flowers would entirely pass away.

Surely water is stronger than intoxicants. Let us give our service to King Water.—*Lutheran Observer.*

## WHAT SIN WILL DO.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body.

One sin destroys the soul. It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin; Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured, not by the strongest, but by its weakest links, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe, yea, our virtues and graces might be the gates of entrance to our enemies. O, Jesus, if Thou hast indeed bought me with Thy blood, be pleased to keep me by Thy power even unto the end.—*Spurgeon.*

## WHICH LOVED BEST?

"I love you mother," said little John; Then forgetting his word, his cap went on And he was off to the garden swing, And left her wood and water to bring.

"I love you, mother," said rosy Nell; "I love you better than tongue can tell." Then she teased and pouted full half the day, Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan; "To-day I'll help you all I can; How glad I am that school doesn't keep!" So she rocked the baby till it fell asleep.

Then stepping softly she brought the broom, And swept the floor and tidied the room; Busy and happy all day was she, Helpful and happy as child could be.

"I love you mother," again they said— Three little children going to bed. How do you think that mother guessed Which of them really loved her best?

—*Exchange.*

## HOW A LITTLE CHILD'S LIFE WAS SAVED.

Recently a woman, looking from her back window, in the city of Newburg, saw in the house opposite a little child hanging from a window sill, but kept from falling by a dog who had caught the child's dress in his teeth. The woman had left her baby, 18 months old, on the floor of the front room playing with her toys and a little terrier dog that is its constant companion. The mother was away just three minutes, but when she came back and opened the door her infant's head, arms and shoulders were hanging beyond the

stone sill of an open window, and near it, with its feet on a chair, stood the little dog holding on to the child's dress for dear life. Her child, unconscious of any danger, was crowing at some objects in the yard, while the dog holding on the dress, looked a mute appeal for haste and help. In an instant she was at her baby's side and the danger was past. When the dog had been relieved of his burden he pranced around the mother and the child with a delight that was almost frantic.—*Warwick Advertiser.*

## FIRE-FLIES.

Among the peasantry of Italy and Greece a gala toilet would not seem complete without a diadem of flashing fire-flies, that gleams and scintillates like a veritable halo about their heads. As evening falls, these maids of the sun follow the gleaming insects, and bedeck one another with living gems that only nature can produce. Upon one occasion, Don Domingo Condé, of Columbia, appeared upon the evening promenade with an enormous live beetle as a catch to his Panama hat, which in turn was ornamented with a loop of blazing fire-flies; and in his palace cages of silver wire hung, imprisoning myriads of the gleaming insects.—*Harper's Magazine.*

## HOW TO MAKE SOAP-BUBBLES.

An excellent soap bubble preparation is composed of soda and glycerine, and from it bubbles two feet in diameter and of exceeding brilliancy can be blown. Some of these have been kept forty-eight hours under glass.

## Pleasantries.

An old lady from one of the rural districts astonished a clerk in one of the stores by inquiring if they had any "yal-ler developments," such as they did up letters in.

A three-year-old girl, while her mother was trying to get her to sleep, became interested in some outside noise. She was told it was caused by a cricket when she sagely observed, "I think it ought to be oiled."

Napa, Cal., is proud of the "boss" thief, who recently distinguished himself by stealing an orange tree from the back yard of Mrs. W. T. Sexton's residence. The tree was twelve years old and had borne two crops of oranges.

"Not any more ocean for me!" exclaims Mr. Beecher. "Never! I agree with Dr. Thompson, who said that when he came on deck the ocean looked like one vast dose of ipecac. One of the attractions of heaven to me is that 'there shall be no more sea.' I will visit Europe again when I can walk there or go on wheels."

I fine you \$10," said an Arkansas Justice of the Peace to a man who had been convicted of a misdemeanor. "I haven't the exact change, Judge," replied the victim, throwing down a \$20 gold piece. "That's correct," said the judge, sweeping the money from the table. "This Court reserves the right to raise or lower a fine, and on this occasion it is advisable to raise."

A certain Continental countess was interrogating her son's tutor on the progress young hopeful was making in his studies. "How gets on the viscount?" said she. "Wonderfully well, my lady; we are working hard at the sciences. The viscount is particularly well up in chemistry." Indeed, ah! then Henri, my child, do tell me what's dynamite?" "Pardon, Madame," interrupted the tutor, "but nowadays dynamite does not belong to chemistry. It is considered as a part or parcel of political economy."

After the war, says a correspondent, when the number of our servants was much reduced, two negro girls, aged 18 and 20, went to the nearest village to "hire out." The lady to whom they applied asked if they could cook. No'm we ain't never bin cook none." "Can you wash?" "No'm we ain't bin wash none neither; Aunt Sally she wash." "Can you clean house then?" "No'm least we never been clean none." And so I went through the whole list of qualifications, receiving the same negative answer. "Well, what in Heaven's name," said I at last, "have you been accustomed to do?" Lucinda's face brightened. "Sukey, here she hunt for master's specs and I keep flies off ole miss."



## THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,  
REV. D. B. LADY,  
REV. D. VAN HORNE, D. D., SYNOCDAL EDITORS.

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We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MAY 9, 1883.

The Ascension of our Lord Jesus Christ without the coming of the Holy Ghost, would have left the world in a state of dreary orphanage. A quaint old writer like Gurnall, might then have set forth the state of the case by saying He had gone into Heaven and drawn the ladder of Jacob up after Him. At any rate all communication with that blest abode would have been cut off from man. There could not have been even a proper knowledge of Christ, for our Saviour tells His disciples that they could not come to a full appreciation of His person and work without the advent of the Comforter. But mere knowledge in the way of truth acquired by the mind, was not the only thing requisite to our salvation. The communication of a new life, the purging away of sin by the application of the blood of the atonement, and the complete sanctification of our being were necessary to a real historical redemption and this was to be effected only by the out-pouring of the Holy Spirit. It is easy to see in this view the momentous import of the event we celebrate on each anniversary of the day of Pentecost.

## TWO MORE MINISTERS GONE.

The Rev. John Pence died at his home in Tremont City, Clark County, Ohio, on the 18th ult., and Rev. Hiram Shaul on the 26th of the same month, at Sidney, Ohio. We have thus far no particulars of the decease of either, but hope some sketch of their lives will be furnished.

## NOT SO STRANGE AFTER ALL.

We have received this week from brethren, whose opinions have hitherto differed upon the general subject, quite a number of slips and papers announcing the fact that the Mt. Vernon Place Congregation of the Methodist Episcopal Church in Baltimore had by unanimous consent of pastor, trustees, and members introduced on a recent Sunday what is called "Ritual," or Order of Service, which is as follows:

1. Gloria Patri; 2. Creed; 3. Hymn; 4. Prayer; 5. Chant; 6. Scripture Lessons: Psalter—Responsive; New Testament—Pastor; 7. Announcements; 8. Collection; 9. Anthem; 10. Sermon; 11. Prayer; 12. Invitation Hymn; 13. Doxology; 14. Benediction.

The design in sending these slips to us has been in part to call our attention to a movement which is of interest as an item of general Church news, but more particularly as we find from accompanying notes, to inquire whether this supposed "new departure" would raise a breeze as it seemed to do in our Church some years ago. The questions "If so, why so? and if not, why not?" come to us from every point. One brother seems to charge the Methodists with inconsistency in doing themselves what they once blamed others for doing.

The reply to all this is found in the fact that perfect liberty without binding any one, is allowed in the matter by the Methodist Church. The service lately introduced by Mt. Vernon Place congregation is not a new thing among Methodists as it is used as a whole or in part by many of the congregations. All the service except the responsive reading of the Scriptures has long been employed in the particular congregation referred to above, and there is perfect harmony in regard to the new feature introduced.

As for the power of the official board to adopt the ritual, a member in speaking of the subject called attention to the fact that the General Conference of the Church, which met in Baltimore in 1876, had expressly authorized its use by such Churches as desired it. He also quoted the 24th Article of Faith—pages 25 to 26, discipline of 1880—to show the authority of the board. The article reads: "It is not necessary that rites and ceremonies should in all places be the same or exactly alike."

\* \* \* Every particular church may ordain, change or abolish rites and ceremonies, so that all may be done to edification."

It will be seen from this that the subject is not so very new after all. The highest court of the Methodist Church made a deliverance in regard to it years ago. Indeed the time is past in most of the churches in which freedom within certain latitude is disallowed through desire for mere uniformity. And the movement has not been in one direction alone. There is not only a toning up, but a toning down. Even the Episcopalians are trying to get out of their Procrustean bed. They want more elasticity in their service, and a committee has been appointed, which is likely to adapt the rubrics to circumstances.

According to Lord Bramwell, Saturday must be regarded as "pay day," "drink day," and "crime day," in London. On that day money earned during the week is spent in debauchery and vice, and the number of indictable offences is twice as large as on any other day. It is stated too, on good authority, that the employees in one of the manufacturing towns in this country were paid on Saturday \$700 in bills which were secretly marked. On Monday \$450 of the \$700 were deposited in the bank by the saloon-men. This shows not only the extent and misery of the liquor traffic but that the idle hours are the worst hours of temptation. It is said that when the statement of the amount spent in drinking houses referred to above, was shown to the workmen, they voted against granting license in the place. They generally see their own interests when confronted by appalling facts. Some years ago we called attention to the statement that in some places, by an arrangement in which the employees acquiesced, certain manufacturers paid their hands on Monday, and the plan worked well. When the men were ready to go to their daily employment there was no temptation to dissipation. Might not this be done more universally with good effect?

Rev. I. G. Brown and family have reached Wichita, Kansas, and are getting fixed in their western home. He preached at Marshall on the 22nd ult., to a little flock that was made glad by his coming. The best wishes and prayers of the Church have followed Bro. Brown to his new field of labor, and although the full grown oak may suffer for awhile from the transplanting, the missionary territory needs just that kind of timber. For ourselves and others we send him a pleasant greeting across the prairies, hoping that even his horse may be no whit inferior to the one he drove to Classis at Pattonville, in years gone by.

We regret to learn that Dr. Moses Kieffer of Gettysburg, is about asking to be released of his charge, after October at least. Dr. Kieffer's health has not been good for some time, and his resignation will be offered upon the advice of his physician, who thinks that if spared the exposure to which his work subjects him, especially in winter, his life may be lengthened and his usefulness continued in the Church in some less exacting way.

On the 5th of this month, Dr. Kieffer entered upon the seventieth year of his age. He was licensed in 1839, by the Synod which met in the Race street church, Philadelphia, so that he has been in the ministry nearly forty-four years. That long stretch of time covers a great deal of history in our Church, and the man who has lived through it all we may be assured has learned much at the expense of considerable wear and tear. It is not wonderful that retirement should be sought after such work, and we are glad that in this case it can be conceded in the hope that it will be enjoyed.

One cannot but be impressed at times, with the way in which one generation of ministers is following another into the ranks of age, and beyond the allotted time of men's lives, into eternity. It seems but the other day that Dr. Kieffer was one of the younger men of the Church, engaged in active pastoral work at Hagerstown, Md., while the writer of these lines was a school boy, who had just shed his white aprons and patent leather belts, and thought he was "something" because he had been admitted to the Freshman Class in College. The thirty years and more that have passed since then seem like the shifting of scenes in which men have played their part and then given place to others on the stage. Prospects that seemed green and golden have been overcast with leaden realities. Yet the mind gathers up many affectionate remembrances, and the language of sobriety is, Happy the man who can look back upon a well spent life, and forward to a crown of glory.

## INDIVIDUAL EFFORTS.

Much is said about organized Church work; and there is a power in organization that cannot be found anywhere else. Method is a tremendous thing in the Methodist Church, and it ought to be in any other denomination. We need thorough organization and practical method in order to properly fulfill our mission as a Church, and do the work committed to us by the Master.

But, "the best laid schemes" of church organizations, as well as of other things, frequently come to nothing; or, as Burns would say, "gang aft a-glee." And for the simple reason that the individual responsibility is too often delegated to the general body. Men forget that the general body without the individual members is not even a respectable abstraction, having no existence whatever. And yet, how frequently is it the case that the "Body" passes famous resolutions, which dissolve into thin air just so soon as the members composing it are left to themselves. "Organize! organize!" and the word comes from the political and the religious world. It is all right; but now, to make that effectual, let every one also say—not to others, but to himself—individualize!

Daniel Webster was once asked at a dinner given in his honor, "What was the greatest thought that ever occupied his mind, and his prompt answer was—"My personal responsibility to God." This is certainly a great thought. Surely it is a thought for every one who is called to work in the Lord's vineyard. The minister or elder who votes liberal things for Zion, should make good his vote by doing his part in carrying out the resolutions as passed by the body of which he is a member. A due sense of his personal responsibility would be sufficient to urge him on from words to deeds, and from organized enthusiasm to individual effort for the accomplishment of the expressed purpose. When Napoleon, in one of his campaigns, decided on a certain military undertaking, which for any other man would have been madness, he rode along the lines, it is said, exclaiming: "I want every man to do his duty to-day!" and the apparently impossible work was gloriously accomplished. So every minister and elder, who helps to devise for Christ and His Church, at Classis or Synod, should seek by individual effort to effect the desired result.

We often hear of the "overwhelming" responsibility of the ministry. We do not believe there is anything overwhelming in responsibility of any kind, or for any human being. God does not load His people down in such way. Work in the Lord's vineyard is pleasant and not slavish, and we have only to do our duty according to our opportunities, ability, and from love to God. If the minister leads the way for his people in the general work of the Church, as well as in that which pertains to his own special field, and his people follow his teaching and example—if this were general throughout the church; then we would see glorious things in Zion. Every man, was the frantic cry of a selfish and ambitious military despot. But it is also the word of command of our loving and glorious Lord, the Captain of our salvation. We have the general orders—let every man obey them. K.

## THE FASHION OF CREEDS.

With the advent of Spring the fashions usually change. The question, "Wherewithal shall we be clothed?" returns with renewed force, and all this builds up what is known as the "spring trade."

Fashions of opinion change as well as fashions of dress; and it is interesting to watch the varying aspects of religious thought and teaching, which from time to time, have dominant sway. Everyone has noticed that in regard to dress old fashions often reappear. After a period of extreme novelties, we somehow get back again to the sober sensible styles of former years, and in this show our good taste and judgment.

We have noticed with pleasure, the same tendency with regard to creeds. After a period of questioning and cavilling, and of destructive criticism, at last we hear that there is something good in the old confession after all.

There is an address reported of Rev. Washington Gladden, in the Independent of April 26th, which was read before the council of installation at Columbus, O., March 22d. We have been greatly pleased with the evangelical tone of the address, and especially with its close which is as follows: "But lest I have left unspoken some word that I ought to speak,

let me give voice to my faith, as I close, in that comprehensive symbol in whose mystic phrases the church has now for fifteen centuries poured forth its confessions and its hopes." He then quotes the Nicene Creed. It is a good sign when the old landmarks are again set up. V. H.

## AN IMPORTANT FACTOR.

We are frequently told of large sums of money that might be raised by our church, if each member were to contribute a certain small fixed sum annually. Sometimes this amount per member is put at fifty cents; sometimes at eighty cents, and occasionally at one dollar. With a membership of one hundred and sixty thousand, an average annual contribution of one dollar per member, would make the handsome sum of one hundred and sixty thousand dollars. What an impulse such a contribution would give to our mission work. All the benevolent operations of the church could be carried on far more successfully than heretofore; and our outlook for the future would be much more encouraging than it is at present.

Statements like the above are made time and again, and there seems to be nothing wrong about them. The calculation appears to be simple enough. There is no mistake about the figures upon which the reasoning is based. The statistical tables foot up a membership of one hundred and sixty thousand. The conclusion also appears to be legitimately derived from the premises, and we know that in general there is nothing more reliable than a mathematical demonstration. Figures don't lie. But, strange to say, we have never yet succeeded in realizing the results indicated by our calculations. Somehow the problem won't prove when we subject it to the test of actual practice. There is something wrong somewhere. It looks very much as if the figures were lying after all. Probably we have, in this case, an exception to the general rule. The facts are that the church does not raise half the money which these calculations indicate might easily be raised.

From one point of view there is evidently no reason for this state of things. There is hardly a congregation in the church that has not the financial ability to make an annual contribution of one dollar per member for the cause of Christ, outside of congregational expenditures. But there is a moral obstruction in the way of carrying out these plans. It is a want of willingness on the part of the people to give the dollar per member, which is a factor in the calculation. This want of willingness is just as much of an obstruction, and is just as certain in its operations, as the want of financial ability would be. Our plans for raising money for church work are weak, just to the extent to which we overlook this unwillingness. As a rule we take into the account only the financial ability side of the matter. We do not stop to ask or answer the question as to whether the people are willing to do what they are abundantly able to do. And this amounts to reckoning without our host. Here evidently is one of the main secrets of the large discrepancy which exists between what we are told might be raised for church work, and the amount which we have actually been able to raise from year to year.

It behooves us then to turn our attention and direct our efforts to the overcoming of this difficulty. We must make it the aim of the church to produce greater liberality among our members. The principles and truths of the gospel engrafted upon the heart will produce the desired willingness. This is a work of no small difficulty. But what some ministers have done all might do. We could point to churches, even to whole Classes where nearly one dollar per member is regularly contributed every year. All the charges in the church should be brought up to this mark. In fact there should be an advance along the whole line. It rests with the ministry to lead off, and to bring their people up to the work. To them is committed the instructing, moulding, training power of the church. If the people do not become more liberal through their efforts they will never become so at all. L.

## THE IRISH RACE CONVENTION.

The convention which met in Philadelphia on the last week in April, and passed the sweeping resolutions against the British Government, had at least the quality of great enthusiasm. This is quite characteristic of the race, and it has even been said by some one that the Irish people are always in a chronic state of revolution. They evidently believe in the gospel of agi-

tation, and are by no means disposed to yield the issue and leave the Emerald Isle to the care of the British Lion.

One can scarcely help sympathizing with the poor of Ireland. The destitution in many parts of the island is simply appalling, and there does not seem to be much promise for an improved condition in the immediate future. The earnings of the poorer classes of the race in this country, are largely absorbed in the payment of passage money for relatives who are coming to America, and in contributions to leagues and societies which exist for the ostensible purpose of freeing Ireland from British rule.

The Philadelphia convention sought to consolidate the various orders heretofore existing, into one homogeneous organization. The resolutions of Dr. Reily of Detroit dwell upon the troubles of Ireland as solely due to misgovernment; but many well-wishers of the race will see other causes operating effectively in the same direction. A mere change of government will effect little without industrious efforts for reformation on the part of the people. V. H.

Rev. H. K. Binkley has obtained twelve new subscribers for the MESSENGER, and ten for the *Hausefreund* in the Ringtown Charge of which Rev. Wm. B. Sandoe is pastor.

## Communications.

## THE MEETING OF POTOMAC SYNOD IN NORTH CAROLINA.

## HOW TO ENSURE A QUORUM.

The writer is one of the members of the Potomac Synod who strenuously opposed the meeting of that body in general convention at its next session to be held in North Carolina. He felt then and is pretty well convinced now that such a meeting will very probably be a failure for lack of a quorum.

This would be unfortunate, indeed, in every view of the case, but individual pastors and charges cannot be expected to defray travelling expenses, unusually large even at the lowest possible rates attainable, which ought to be distributed pro rata among all the charges. Besides, many of the members of the Synod feel that the meeting in convention, from year to year, when no extraordinary necessity demands or justifies such meeting, is a violation of the fundamental principles of our representative Reformed system of church government in the interests of congregationalism.

Under these circumstances, many members of Synod (including, perhaps, a majority of those whom our North Carolina brethren specially desire to have present, to ensure the safe and creditable dispatch of synodical business) feel that they are under no special obligations to attend the meeting of Synod this year. These views the writer has heard expressed freely of late by brethren in different parts of the Synod. In short they say that they cannot afford the expense of the trip, nor do they feel justified in burdening their individual congregations with that expense, which ought to be borne by the entire Classis. Hence they will not attend the meeting of Synod, nor do they feel that they ought to attend. This is the situation which now confronts us, and for which the writer suggests this remedy.

At the approaching meeting of the respective Classes let steps be taken to ensure the payment of travelling expenses of all delegates who may attend the Synod in North Carolina. Unless some such action is taken or agreement made either formally or informally, the writer feels assured that the aforesaid meeting will be a failure in more than one sense of the term.

His anxiety to prevent such a misfortune, and to ensure a successful meeting in the old North State, must be taken as his apology for this communication. Remove all just grounds of complaint and their brethren will be without excuse if they fail to attend. CANDOR.

## SUNDAY-SCHOOL AND CHURCH WORK CONVENTION.

An interesting meeting of the first district of Maryland Classis was held at Boonsboro, commencing April 26th, and continued over several sessions of the next day. These conventions are held in the interest of the Sunday-school cause, and, as in this instance, have connected with them practical topics relating to church work. The district is composed of the pastors in Washington county, but was attended also by several of the pastors of Frederick county, who took part in the discussions. The topics discussed were practical, and the audience appeared to be interested, and it is to be hoped also were benefited by the discussions. The attendance was good, and it is believed that the work of the convention was profitable and will do the congregation good.

The Convention met at 7.30 P. M., April 26th, and was opened with religious exercises, and afterwards formally constituted by the election of Rev. W. Goodrich, president, and Harry Davis, secretary. The arrangements for the district are in the hands of the classical president, Rev. L. G. Kremer. The following were the topics:—"The Sunday-school, how to secure a larger attendance of church members, and a greater zeal on the part of those engaged in the work." Second topic, "The Consistory—what are the duties of the pastor, elders and deacons." Third topic, "Christian nurture—in what does it consist? What does it consist, and what are its duties." On Friday evening the topic was that of *Missions*, at which time the subject was ably presented in a general way, and in connection with it, the claims of *Foreign Missions* and an account given of the work as carried on by our church in the Empire of Japan, and its claims commended to the church. In connection with these discussions the Sunday-school scholars were addressed by one of the brethren from Frederick county. The convention was a successful one, and undoubtedly was of service both to pastors and people.

The congregation, having enjoyed the benefits of the practical speeches during the sessions of the convention, prepared to celebrate the holy communion on the Lord's Day following, and had preparatory service on Saturday afternoon, with service in the evening. The preparatory service should be, to the faithful church member, the sweetest and the best, and no one, who devoutly enters into the service as contained in our beautiful preparatory service, can go away from the house of God without feeling that it was truly a preparation for the holy communion. O that our people would understand it, furnish themselves with the service, and devoutly enter



into and take part in it. On Sunday morning the holy communion was celebrated—the most holy service—the inmost sanctuary of the whole Christian worship. The congregation at Boonsboro is among the oldest, considerably over one century—possibly a century and one half—and is to-day substantial, the membership is intelligently attached to the Reformed faith, and through its efficient pastor, seconded by the membership, is doing a good, solid, substantial work in the village of Boonsboro and the surrounding community.

RITTER.

#### AN EXAMPLE FOR REFORMED CONGREGATIONS.

Some things are "done in a corner," but this does not always lessen their value, nor prevent their full appreciation. If any of our clerical brethren feel disposed to question the truth of this statement, may they be surprised even as we were, and no longer doubt.

On the fifth Sunday after Easter, April 29, the undersigned was formally presented with a certificate of "Life Membership for the MESSENGER." It came from members of his congregation, Zion's Reformed Church of Allentown, Pa., and bears the signatures of the President and Secretary, as well as the seal of the Publication Board. With it was received a letter from one who seems to know a thing or two, for he speaks of the mystery of the offering enhancing its value. You are right, Elder J. H. Gernant. May you find many congregations equally disposed to rejoice their pastor's heart and promote the cause in which you are laboring.

To the kind donors I return sincerest thanks. They will excuse the publicity which I thus give to their disinterested affection. The light of their example should not be hid. May the Great Head of the Church bless our united efforts.

EDWIN A. GERNANT.

Allentown, Pa., May 2, 1883.

#### DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

##### Grace Mission, Easton, Pa.

We here make the following extracts from Dr. Heiler's last quarterly report of the mission on College Hill, at Easton, which, no doubt, will prove to be interesting and suggestive to our readers. "We feel especially encouraged, and our people will be glad, when on next Sunday morning, in connection with our Easter communion, I can announce to them the fact that every cent of our oppressive debt is paid, back-standing salary and all. This will be a resurrection morning to my people. Three well-disposed persons in Easton (two of whom were ladies) have kindly raised the amount needed, except what I myself put in (\$100), in the way of a stimulus, each giving \$500. What is best in this act of noble generosity is that all was done by these kind friends of their own account—without being asked. With this unexpected deliverance from an oppressive and seemingly hopeless debt, our people, I trust, will go forward with new life and energy, and do something worthy of God's great goodness to them. Our Sunday-school is in a very good and prosperous condition, being not only large in proportion to the size of the congregation and self-sustaining, but helping also to meet the current expenses of the church. Lately they paid for the organ which we use in the church and school."

##### Salem's Mission, Catsaqua, Pa.

Some time ago we proposed to the missionary at Catsaqua, Rev. C. Crist, that measures should be adopted this spring to connect his mission with some neighboring congregation, and so render it self-sustaining. This we knew was in harmony with his wishes as expressed to us several times during the last three or four years. It seems, however, that the proposition did not meet with general favor in the congregation, just at a time when the way seemed to be open to carry it out; and in its place, accordingly, another plan was proposed, which was regarded as something better. The members propose to pay off the indebtedness still resting on their church building, and then go to work and support their own pastor. Well, there is much that may be said in favor of such a course as this, we confess, and if it is energetically pursued, and these Catsaqua-queans grapple with their indebtedness—\$1,250,—and cancel all of it during the present season, we think the Board ought to continue its appropriation a little while longer. It is the opinion of the pastor, and it is ours also, that the good work will be accomplished by the end of the present year. The mission itself, we may add, seems to be coming up out of the wilderness. The members are more buoyant and hopeful. The Sunday-school is more prosperous than ever it was. The "Young People's Association," including old people also, and the "Ladies' Mite Society," are in a healthy condition. Five full services were held during Passion Week, ending with a communion season on Sunday evening, at which the guests were more numerous than ever before. What God does that is well done.

##### Zion's Mission, Stroudsburg, Pa.

On our return from New York on Easter Monday, we made a detour northward to Stroudsburg to learn how the mission there was progressing. We found the missionary, Rev. G. W. Kerschner, in the field, well nigh overwhelmed with cares, responsibilities and work. For some time previous he had been visiting various churches with the view of securing subscriptions to erect a new church, and the Classis had given him more work by annexing two country congregations, Hamilton and Cherry Valley, to his charge. This latter arrangement, on some accounts, was not desirable; but as the two congregations did not seem to be willing to support a pastor of their own, and expressed a strong desire to be connected with Stroudsburg, the Classis granted their request, for the time being. But how was the pastor to look after these country congregations, which had been without a pastor for some time and were in urgent need of pastoral care? To attend to the interests of his mission, and to devise ways and to secure the means of putting up a new church this summer, was about enough work for the missionary to attend to. Hitherto, he has been preaching every Sunday in Stroudsburg; but as he is laboring in the interests of the mission in his collecting tours, he was advised by the Superintendent, with the approbation of the members, to intermit services at Stroudsburg whenever other engagements should occupy his time or demand his attention elsewhere. Thus far he has secured over \$2,000 in subscriptions for a church building. As soon as this amount is raised to \$4,000, ground is to be broken and the work of putting up the new edifice is to go forward. It seems now quite probable that it will be completed before the summer is ended. He has thus far met with encouragement from the brethren of the East Pennsylvania Classis, who have allowed him to enter their charges and get all that the members were willing to give. The Easton people sent him away with something over \$700 on his books, and he went away rejoicing, as this settled the matter that the project of building a church would be successful. Other charges have given similar encouraging results, and after some others are visited and canvassed, it now looks as if the object aimed at would be

reached before harvest. Mr. Kerschner entered this field last summer, and has been preaching regularly in the Court House thus far, but this has all along been regarded as a drawback to the mission. Hence the necessity of providing for it better accommodations. He enjoys the confidence and respect of the community, and has every reason to be encouraged in his work. The Classis acts wisely in supporting the Stroudsburg Mission.

##### The English Mission at Williamsport, Pa.

The Rev. J. S. Wagner took charge of this mission in the early part of January last, and since then has been preaching regularly every Sunday, with one exception, in Temperance Hall. When he entered upon his duty, 46 persons had given in their names as members of the congregation, and at the Easter communion this number had increased to 60. Prior to his arrival upon the ground, a lot in the northern part of the city—52 by 208 feet—had been purchased for a new church for \$1,250;—and since then a committee with an architect as chairman, has been appointed to draft a plan for a church, such as in their opinion would meet the wants of the church, and could be built with the means which the congregation may be able to command. We presume that by the time we receive the next quarterly report in July the new building will be under way.

Soon after Mr. Wagner had entered upon his duties at Williamsport, his work was temporarily interrupted by the sickness and death of his wife. On the 25th of February, just as the day had fully dawned, she peacefully fell asleep in Jesus to await the resurrection morning. With the assistance of sympathizing Christian friends, her earthly remains were conveyed to their last resting place in her native village, Stoytown, Pa., where her husband had previously been pastor. This was a sad beginning for the missionary in his new field of labor, and one that has called forth the deep sympathy of his congregation, as well as of his Christian brethren elsewhere. We can only say that He who has permitted this affliction, to fall on His servant has promised to give strength and grace to bear it. Mr. Wagner makes use of the following language in reference to this mysterious dispensation of Divine Providence:

"It is almost needless to say how deeply I feel the loving sympathy of one of the most gentle and most patient Christian wives that ever blest the lot, or shared the joys and sorrows of a minister of the Gospel."

While life's dark maze I tread,  
And griefs around me spread,  
Be Thou my guide;  
Bid darkness turn to day,  
Wipe sorrow's tears away,  
Nor let me ever stray  
From Thee aside.

When ends life's transient dream,  
When death's cold, sullen stream  
Shall o'er me roll;  
Blest Saviour, then in love,  
Fear and distrust remove;  
O bear me safe above—  
A ransomed soul.

#### CONCERT AT PALATINATE COLLEGE.

Saturday evening, the 28th ult., was the occasion of a very enjoyable musical entertainment at Palatinate College in Myerstown. A large and appreciative audience, composed of the culture of the town, and many friends from Lebanon, Reading, and other neighboring places, assembled at an early hour. The stage was tastefully adorned with flowering and foliage plants which, with the brilliant lights, presented a very beautiful appearance. The programme embraced both vocal and instrumental music, and was varied in character, combining lighter music with that which is more classic. The college and the town have been justly celebrated for musical taste and talent, and the concert in question was a fair index of the ability in this direction, which the place affords. The audience manifested their appreciation by a number of encores. This musical entertainment made it evident that the institution possesses a large amount of inherent vigor, whilst the large audience present showed that it has an abundance of friends who take a deep interest in all that transpires within its walls. The concert was given for the benefit of the treasury of the Board. Over \$50 worth of tickets were sold.

The following was the programme:—Part 1.—Overture, "Caliph of Bagdad," (Piano and Instruments), Misses Schantz, Myers, Reily and Dr. Reily; Vocal Solo, "Light of my Soul," Miss Annie Mosser; Instrumental Trio, "Victoria Quadrilles," Misses Groh, Miller and Kehl; Violin Solo, "Traumeri," Miss Minnie Shell; Vocal Quartette, "The Moonlight Dance," Misses Spangler and Baney, Mr. Baney and Prof. Apple; Selections, Orchestra.

Part 2. Vocal Trio, "Down among the Lilies," Misses Spangler, Schantz and Baney; Violin Solo, Fifth Air Varié, Miss Louise Reily; Piano Solo, Rigoletto, Miss Sallie Spangler; Vocal Solo, Waltz Song, "Queen of the Night," Miss Sallie Myers; Instrumental Quartette, Turkish March from 12th Sonata, Misses Donges, Frantz, Reily and Dr. Reily; Medley, Popular Airs, Orchestra; Vocal Quartette, "Sweet and Low," Misses Spangler and Baney, Mr. Baney and Professor Apple.

#### Church News.

##### OUR OWN CHURCH.

##### Synod of the United States.

Nittany Charge.—D. O. Shoemaker, pastor of the Nittany charge in Centre county, writes that the last of the spring communions in the charge was held on the 29th of April. Including the additions reported immediately after Easter a total of 49 were added to the adult membership of the charge.

Vincent, Pa.—The spring communions closed in the Brownback's charge on the second Sunday after Easter. 274 persons partook of the Holy Supper. Thirteen persons were received into membership—10 by confirmation, 2 by renewal of profession, and one by certificate. The benevolent offerings amounted to almost \$60.

##### Synod of the Potomac.

Shrewsbury.—The dedication of the new church at Shrewsbury, York county, which was to have taken place on the 29th ult., was deferred until Whitsunday, on account of the inclement weather. It appears, however, from the York Gazette, that Dr. Thomas G. Apple, of Lancaster, Dr. Warren, of York, and several local pastors were present at the services held on the 29th, and that the occasion was one of great enjoyment and profit.

#### NOTICE.

Ministers, elders, and any others, that expect to be present at the annual meeting of Allegheny Classis, to be held in Trinity Reformed church, Wilkensburg, May 23, 1883, will please inform Elder William Weitzel of their intention, so that provision may be made for their entertainment. Mr. Weitzel's address is Wilkensburg, Allegheny county, Pa.

#### TIME AND PLACE OF ANNUAL MEETING OF CLASSES, 1883.

The Classes of the Synods of the United States, Potomac, and Pittsburgh, will meet as follows:—

1. East Susquehanna Classis, in Milton, Pa., Wednesday, May 16, 7.30 P. M.
2. Mercersburg Classis, in Greencastle, Franklin county, Pa., Wednesday, May 16th, at 7.30 P. M.
3. Virginia Classis, in Harriaville, Shenandoah county, Va., Wednesday, May 16th, 7.30 P. M.
4. Lancaster Classis, in Lincoln, Lancaster Co., Pa., Thursday, May 17, 7.30 P. M.
5. St. Paul's Classis, in Meadville, Crawford county, Pa., Thursday, May 17, 7.30 P. M.
6. East Pennsylvania Classis, in Altana church, Northampton county, Pa., Friday, May 18, 7.30 P. M.
7. Zion's Classis, in Conandochy church, York county, Pa., Friday, May 18, at 10 o'clock, A. M.
8. Juniata Classis (for organization), in Greencastle, Franklin Co., Pa., Tuesday, May 22, 10 o'clock, A. M.
9. Allegheny Classis, in Wilkensburg, Allegheny county, Pa., Wednesday, May 23, 8 o'clock, P. M.
10. Maryland Classis, in Westminster, Carroll county, Md., Wednesday, May 23, 7.30 o'clock, P. M.
11. West Susquehanna Classis, in Centre Hall, Centre county, Pa., Wednesday, May 16, 7.30 o'clock, P. M.
12. Lebanon Classis, in Tamaqua, Schuylkill county, Pa., Thursday, May 24th, at 8 o'clock, P. M.
13. Westmoreland Classis, Mount Pleasant, Westmoreland county, Pa., Thursday, May 24th, 7.30 o'clock, P. M.
14. North Carolina Classis, in Pilgrim church, Davidson county, N. C., Thursday, May 24th, 11 o'clock, A. M.
15. Gettysburg Classis, in New Oxford, Adams county, Pa., Thursday, May 24, at 7.30 o'clock, P. M.
16. Carlisle Classis, in Sulphur Springs church, Cumberland county, Pa., Thursday, May 24th, 8 o'clock, P. M.
17. Clarion Classis, in Salem's church, Emlenton charge, Venango county, Pa., Thursday, May 31, 7.30 o'clock, P. M.
18. Somerset Classis, in Hyndman, Bedford county, Pa., Thursday, June 7th, at 7.45 o'clock, P. M.
19. Philadelphia Classis, in Trinity church, Philadelphia, Pa., Friday, June 8, at 8 o'clock, P. M.
20. Portland-Oregon Classis, in St. Peter's church, Oregon City, Oregon, Thursday, June 14th.
21. San Francisco Classis.

#### NOTICE.

Westmoreland Classis will hold its annual sessions at Mount Pleasant, May 24, 7.30 o'clock, P. M.

Members who expect to be present will please notify the pastor loci, so as to insure entertainment. They can take the stage at Tarrs, or, if preferable, they can go on to Everson, where they can take the Mount Pleasant branch of B. & O. R. R., which terminates here.

SAMUEL Z. BEAM, Pastor Loci.

#### THEOLOGICAL SEMINARY.

The annual commencement of the Theological Seminary, Lancaster, will be celebrated on Thursday, May 10th, in the College Chapel. The graduating class numbers nine.

The sermon before the Society of Inquiry will be preached by Prof. Charles A. Briggs, D. D., of Union Theological Seminary.

E. V. GERHART,

President of Faculty.

Lancaster, Pa., April 9, 1883.

#### NOTICE.

The ministers of the Synod of the Potomac who intend going to the meeting on October 17, 1884, at Newton, North Carolina, will please inform us as early as possible, as it is necessary to have some idea of the number to arrange for transportation.

J. HEYSEY, Chambersburg, Pa.

G. S. GRIFFITH, Baltimore, Md.

April 26, 1883.

#### NOTICE.

Persons desiring to attend the meeting of the East Pa. Classis coming to Bethlehem on the 18th with the 6 o'clock train, P. M., will be taken to the church from there. Those coming any other time will, at Bethlehem, take the Bath train at 10.25 A. M., and the 6.25 P. M., and stop off at Santee's Mill, which is near the church.

D. J. BRENDLE, Pastor Loci.

#### General News.

##### Home.

McAfee's hotel at Mercersburg was burned on the 22d ult.

Major Phipps, ex-superintendent of the Philadelphia Almshouse, has been convicted of forgery. An appeal will be taken.

Strikes on the part of shoemakers, bricklayers, cigar makers, iron workers, coal miners and others, have been reported from various parts of the country during the week.

An oil train was thrown by a broken axle near Treichler's station into the Lehigh river, and exploded, on the night of the 1st inst. The river in the neighborhood was a sheet of flame, stopping all kinds of travel.

A terrible explosion occurred at the Keystone Colliery at Ashland, Schuylkill county, on the 30th ult. It was caused by the collapse of a pillar which brought down immense quantities of coal and gas. Four men were killed and others injured.

Union City, Ind., May 5.—A destructive fire broke out here last night about 6.30 o'clock in the extensive lumber yard and planing-mill of Peter Kuntz & Co. The flames spread very quickly, owing to a high wind and the unsatisfactory working of the water-works, and by nine o'clock most of the western portion of the city was in ruins.

##### Foreign.

The Czar and the Grand Duke Constantine, uncle of His Majesty, have become completely reconciled through the mediation of the Princess Dolgorouki.

Berlin, April 30.—The rumors of a difference between Prince Bismarck and Count von Hatzfeldt, the Secretary of State for Foreign Affairs, have no foundation.

Dublin, May 2.—Patrick Delaney and Thomas Caffrey, two more of the men charged with participation in the murders of Lord Frederick Cavendish and Mr. Burke in Phoenix Park on the evening of the 6th of May, were arraigned

for trial before Judge O'Brien at the Green street Court House this morning. They created a sensation in the court-room by pleading guilty to the charge against them. They were both sentenced by Judge O'Brien to be hanged on the 2d of June next.

London, May 5.—A despatch has been received from Tabreez, Persia, reporting that that city has been visited by an earthquake, which destroyed a great many houses and caused the death of a large number of persons.

Dublin, May 3.—The Crown has presented to the Grand Jury bills for murder against Peter Tynan ("Number One"), John Walsh, and P. J. Sheridan, and a bill as accessory to murder after the fact against Fitzharris. Messrs. Walsh and Sheridan are in America, and Mr. Tynan is supposed to be in France.

Portsmouth, Eng., May 5.—An explosion has occurred in the Government Powder Magazine situated in Priddy's Hard, in Portsmouth Harbor. The building was completely demolished. The explosion was caused by an accidental ignition of some powder during the filling of a quantity of shells. Six persons were killed.

#### FOR SALE.

Bound volumes of "THE MESSENGER" from March, 1854, to December, 1878, are offered for sale. They are in good condition. For price, apply to

REFORMED CHURCH PUB. BOARD,  
907 Arch street, Phila.

#### "TUNES FOR WORSHIP."

Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "HYMNS FOR THE REFORMED CHURCH," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.

CHAS. G. FISHER,

April 10, 1883. Supt. Ref. Ch. Pub. Bd.

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What have you done with it? Have you laid it aside to take it up some day and select from its pages a Premium, for which you will exert yourself to obtain a sufficient number of new cash subscribers for the "MESSENGER" to secure it? If so, well and good; we simply would urge you to begin at once. Quite a number have obtained new subscribers, and valuable and useful articles have been sent to them as a reward for their efforts. We believe no one has been dissatisfied with the articles sent, they all coming up fully to the description given them in the Supplement. Others are still at work, and we have a record of the number they have obtained and we shall send whatever article their number is entitled to.

If you have mislaid your SUPPLEMENT, we will cheerfully send you as many copies as you want.

There are three months yet before the time elapses when the offer will cease.

Come, friends, lovers of the "MESSENGER," try this way of increasing the number of subscribers to it, and, at the same time, secure for yourself some useful article.

We were told a congregation had some idea of endeavoring to obtain 78 new subscribers and secure for their church one of Mason & Hamlin's organs, mentioned in the SUPPLEMENT. Hope the project has not been abandoned. We hope to hear of their being successful. There is time yet to work in the matter.

For all information on the subject, address,  
CHAS. G. FISHER, Supt. and Treas.,  
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Communications for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

#### SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address

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#### REFORMED CHURCH HYMNALS



## Miscellaneous.

## A WELCOME.

Far in the sunny South she lingers,  
Yet slowly comes along,  
With fairy garlands in her fingers,  
With snatches of sweet song.  
Her eyes with promises are beaming,  
Her smiles with rapture bring,  
The sunlight from her hair is streaming—  
Thrice welcome, lovely Spring!

She brings us gifts, the royal maiden,  
Fair flowers to deck the hills;  
With primroses her arms are laden,  
Bluebells and daffodils.  
Pale crocuses have come before her,  
Wild birds her welcome sing;  
Ten thousand longing hearts adore her—  
The gray world's darling, Spring.

—The Spectator.

## Selections.

In the worst of times there is more cause to complain of an evil heart than an evil world.

Bashfulness may sometimes exclude pleasure, but seldom opens an avenue to sorrow or remorse.

If you would learn self-mastery, begin by yielding yourself to the One Great Master.—Lobstein.

The affections are like lightning; you cannot tell where they will strike till they have fallen.—Lacordaire.

I lean my hand against the day  
To feel its bland caressing;  
I will not let it pass away  
Before it leaves its blessing.

—J. G. Whittier.

"There are times when controversy is not only a duty but a benefit. Give me the mighty thunder storm rather than the pestilential malaria. The one walks in darkness and poisons us in silence, and you are never safe."—Bishop Ryle.

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine, grateful from very gladness, beautiful because bright.—Curlye.

The Scriptures, having been written at different periods and in divers languages, requiring for their interpretation the aid of knowledge that is always increasing, not only may, but must give forth fresh light with each new century.—President Noah Porter.

To the giver shall be given.  
If thou wouldst walk in light,  
Make other spirits bright:  
Who, seeking for himself alone, ever entered heaven?  
In blessing we are blest,  
In labor find our rest;  
If we find not to the world's work, heart and hand and brain,  
We have lived our life in vain.

—Caroline Seymour.

## Science and Art.

Whitey-brown paper, or such as has a salmon tint, has been introduced into the schools of France. It is grateful to the eye, and is said to arrest the progress of short-sightedness now so alarmingly prevalent among the children.

On the carriages of the London and Southeastern Railroad there is an electrical apparatus enabling passengers to communicate with the guard, but the Chairman said lately that, although the company runs about 1,000 trains a day, it had not been used once in six months.

M. Muntz, director of the laboratory of the Institut Agronomique, reports that he has found alcohol in water. The proportion is infinitesimal, but still appreciable. M. Muntz infers that if water contains alcohol, so must the air, and thus it seems to exist everywhere in nature, though it is difficult to explain its origin. He thinks it possible that it may be produced by the decomposition of organic matter on the surface of the globe, in the sea, and in the strata of the earth.

The painting of "St. Paul in Chains," by Murillo, which was placed in St. Peter's Cathedral, Cincinnati, many years ago, at a cost of \$25,000, has been ruined. The sexton, in trying to place a screen over it on Saturday, slipped from the scaffolding which he had erected and fell through the picture to the floor, 15 feet below. The accident was kept a secret until lately, in the hope that the rent could in some way be patched up. That hope is still held by Bishop Elder; but he admits that he has very serious doubts as to whether it can be done. The accident will cause much regret among Protestants as well as Catholics when it becomes generally known.

A HOME-MADE TELEPHONE.—If a farmer or merchant is not in reach of a telephone company and wishes to connect his house and office, he can easily do so at an expense of less than 50 cents. If the distance is 200 yards, buy some 5 pounds of common iron stove-pipe wire, make a loop in each end, and put them through holes one-half an inch in diameter in the bottom of two cigar-boxes, and fasten them with nails. The wire is then drawn tight and supported by cords if necessary. The wire can be run into the house by boring a hole through the window-glass. Such a home-made telephone will transmit music even when the piano is 30 feet away and in another room.

## Personal.

Messrs. Moody and Sankey have sailed for America.

It is said that Pere Hyacinthe is coming to America to lecture this year.

The widow of Professor Henry Draper has given \$6,000 to the National Academy of Sciences, to be used in conferring medals for discoveries in astronomy.

Sunset Cox never tires of telling about the negro's toast—"Here's to General Butler, who, though he has a white skin, bless God he has a black heart."

The New York Times says that Jay Gould is about to retire to private life, having made a fortune estimated at one hundred million dollars, and that his place in Wall street is to be taken by his son, George J. Gould, a young man of 23 years.

## Books and Periodicals.

L'EVANGELISTE: A Parisian Romance. By Alphonse Daudet, author of "Sidoine," "Jack," "Little Good-for-Nothing," "Numa Roumestan," "Kings in Exile," etc. Translated from the French by Mary Neal Sherwood. One volume, paper cover, price 75 cents.

This is a well-written book by a fascinating French novelist, and has been finely translated by one fully competent for the task. In it Daudet takes up the cudgels against the Salvation Army, denouncing it as "The Anglican Pest." He exposes the doings of the revivalists, lays bare their methods of converting people, and shows the ravages of so-called religious ecstasy in the gay capital of France, dealing with fanaticism as a nervous and mental disease. The book is a book of real life, founded on facts developed in M. Daudet's own household, and dealing with actualities. It introduces us to Elise Eben, an impressionable Parisienne, who from association with the revivalists becomes convinced that God has called her, and that she has a mission. She abandons her mother, her home and her suitors, at the instigation of a rich and powerful lady, to do her share in saving souls. The mother makes every effort to recover her child, but nobody will aid her after hearing the name of the woman who induced Elise to take the fatal step; that name paralyzes every hand, and makes interference dangerous. Elise's life is, of course, the main theme of "L'Evangeliste," but many other characters are brought in, and the sombre scenes find numerous contrasts in a lighter vein. The objection of the book is that it does not show much positive sympathy with Christianity in any form, and may lead the unwary to think that the extravagances of the Salvation Army represent the true religion of Jesus Christ.

AN UNEXPECTED RESULT, and other Stories. By Edward P. Roe, author of "Barriers Burned Away," "Opening a Chestnut Burr," etc., etc. New York: Dodd, Mead & Co., Publishers. Pp. 134. For sale by Porter & Coates, Ninth and Chestnut streets, Philadelphia. Price 75c.

This "Unexpected Result" is a story of an accomplished flirt who found her match. All parties happily married in the end. The "other stories" are "Christmas Eve in War Times" and "Three Thanksgiving Kisses." They are well written, as is everything that comes from the pen of the author, and will be read with interest.

FAMILY WORSHIP. Part I, Scripture Readings; Part II, Family Prayers. Edited by Lyman Abbott, D.D. New York: Dodd, Mead & Co., Publishers. Cloth. Pp. 455. For sale by E. C. Claxton & Co., Phila. Price, \$1.50.

The appearance of this book is another evidence that men need forms of prayer, and that they want them in their families where, it is supposed, they would feel less embarrassment in doing without them. Dr. Abbott has had a sense of this want pressed upon him by frequent inquiries addressed to him, and has prepared the manual before us in the hope of meeting it in some measure. We are glad that he has undertaken the task, for his name and character are a guarantee against any slighting of the work.

The plan adopted by the author is different from any we have yet seen. He does not strictly follow the order of the church or civil year, but tries to adapt his work to both. The Scripture Lessons he has taken mainly from those portions of the Bible devoted to a record of holy lives, and draws largely upon the histories of Moses, David, Daniel, Christ and Paul. "The principal incidents of these lives have been selected and so arranged that when the course is completed the household, from the youngest to the oldest, will have a tolerably accurate and comprehensive idea of the complete life."

In the prayers, there has been made no great attempt at originality. The old collects and petitions that have come down through ages are largely used. Some of the leading festivals of the Church are held in view, and at the same time the petitions are adapted to the days of the week and to especial occasions. A number of the prayers are for responsive use, and others are not. We are glad to see the Apostles' Creed made prominent.

WOMAN'S PLACE TO DAY. Four Lectures in reply to the Lenten Lectures on "Woman," by Rev. Morgan Dix, D.D., Rector of Trinity Church, New York. By Lillie Devereux Blake. New York: John W. Lovell Company, 14 and 16 Vesey street.

Mrs. Devereux is a keen, sprightly woman who has won many admirers from the platform, and in the lectures now published, as an instalment of Lovell's Standard Library, she has the sympathy of the public, because she has the popular side of the question. We are not prepared, however, to fall in with the tide that is flowing in her favor. Just now the cry for the admission of women to colleges is very general, and anyone who raises an objection to it is set down as opposed to giving woman a fair chance, if not as denouncing her as unfit to receive higher education. Dr. Dix's theory is that the ordinary sphere of woman is different from that of man, and that the education should be different. Those who wish to know the sharp things that can be said against his argument will be repaid by reading the little book we are noticing. But it would be well to read Dr. Dix's Lenten Lectures, too.

MARTIN BERNHARD; or, Seed-Time and Harvest. Enlarged from the German of Franz Hoffman, by Mrs. S. K. Porter, Translator of "Gipsy Fred," by the same author. Easton, Pa.: M. J. Riegel, Publisher. 1883. Pp. 256. Price, \$1.10.

This is a book which deserves a place not only in Sunday school libraries, but in private homes. Franz Hoffman is already too well known among our people to need introduction or commendation, and the name of the gifted lady who has put his work in English dress is a guarantee that full justice has been done to the author. The English is as pure and limpid as fresh water from a mountain spring.

THE CONTINENT, an illustrated weekly magazine, conducted by Albion W. Tourgee. Contents for fourth month part: Illustrated articles, The Pipe of Peace, by Edwin A. Barber; A Harvest with the Taos Indians, by Henry R. Poore; The Tenth Muse, by Mary Wagner Fisher; The Right to Bear Arms, by Frank Willing Leach. Illustrated poems: Grandmother's Portrait, by Jessie McDermott; The King's Daughters, by Margaret Vandegrift; My Meerschmums, by Charles F. Lummis. Beside the Ante, by Oscar Fay Adams; Graves, a poem, by Clarence T. Urmy; The Southern "Gator," by James Otis; Kalstrom's Wife, a poem, by Julia C. R. Dorr; A Flower Talk—Next Summer's Garden, by Eben E. Rexford; Won, a poem, by Henry A. Beers; A Sestina, a poem, by H. C. Faulkner; The Colonel, by Harriet Prescott Spofford; Ebony—A Southern Sketch, by Clara G. Steele; Mother-Love, a poem, by Mary Anne De Vere; Was Emerson Cold? by Elizabeth T. Spring; A Southerly Rain, by Charles T. Abbott; At Eventide, a poem, by Amelia D. Allen; A Question of Taste, by Margaret J. Preston; Love's Greeting, a poem, by Rebecca Cameron; The Children of Shakspeare's Plays, by Amelia E. Barr; Rand Kennedy's Wooing, by Elizabeth Olmstead; Hylas, a poem, by L. A. Millington; Firstlings of Spring, a poem, by G. Hall; Nursery Episodes, by Mary H. Burton; Belinda, a novel, by Rhoda Broughton; Hot Plowshares, a novel, by Albion W. Tourgee.

The Household, by Helen Campbell; Migma, editorial; The Bookshelf—New Books; Notes and Queries; Scientific, by Prof. S. A. Lattimore; In Lighter Vein.

Our Continent Publishing Company, 36 South Eleventh St., corner Chestnut, Philadelphia.

LITTELL'S LIVING AGE. The numbers of the LIVING AGE for April 25th and May 5th contain Lord Lawrence and the Mutiny, Fortnightly; Isaiah; of Jerusalem, and The Land of Promise; a Fable, by Lord Lytton, Nineteenth Century; Autobiographies, Madame Roland, Blackwood; Richard Crashaw, Cornhill; Sketches in the Malay Peninsula, Leisure Hour; Content, Spectator; Mrs. Carlyle, Athenaeum; with instalments of "No New Thing," "The Ladies Lindores," and "The Wizard's Son," and the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

## Married.

On Thursday evening, April 26, 1883, at the residence of the bride's uncle, Mr. Joseph Bevan, Williamsport, Pa., by Rev. J. S. Wagner, Mr. Edward P. Barrett, of Williamsport, Pa., to Mrs. Cornelia E. McClintock, daughter of the Rev. W. F. Colliflower, deceased, of Frederick City, Md.

At Hagerstown, Md., Thursday, April 26, 1883, by the Rev. J. Albert Ronthaler, Joseph Wentworth Cove to Mary Kealhofer, daughter of Andrew K. Syester.

On Thursday evening, April 26, 1883, at St. Luke's Church, Germantown, Pa., by the Rev. W. Maule, L.L.D., assisted by the Rev. W. Lewis, D.D., Dr. George H. Halberstadt, of Pottsville, Pa., to Edith, daughter of the late Dr. Thomas Moore, of Germantown.

## Obituaries.

DIED.—At Norristown, Pa., April 19th, after a brief illness, Elder William Schall, in his 73d year.

It is not often that the Church of the Ascension at Norristown requests a little room in the columns of the MESSENGER for an obituary notice of one of its members. It is felt, however, by many besides the writer, that it is but due to the memory of one who was so well and widely known in a large section of the Reformed Church that some honorable mention, however necessarily brief, should be made of the deceased.

Elder William Schall—familiarily known to many readers of the MESSENGER as General Schall—was connected with the Church of the Ascension as an elder from the time of its organization, in 1847, to the day of his death. He was present when the Rev. John R. Hooker gathered together a few Reformed families, and held services with them in the Old Academy, which stood on the present site of the Market house, and out of which small beginning the Church of the Ascension grew. He was present when the corner-stone of the Church was laid, and when the building was consecrated, the date of the latter being Dec. 5, 1847. At that time Elder Schall, being an iron manufacturer, a man of means, and engaged in extensive business operations, with large heart and open hand, helped the young and struggling congregation over many rough passages in its financial history. It was largely through his liberality, and that of several other devoted men of means, that the Church was built; and throughout its subsequent peculiar trials and troubles—so well known to most of the readers of the MESSENGER that they need not be here rehearsed, and the like of which but few congregations have been called upon to experience—he stood its fast and firm friend, aiding what he could with counsel and fatherly care. Love for the Church and devotion to its welfare seemed indeed a distinguishing mark of the man. He has left on record the example of devotion to the Church which men of means may well admire and imitate. He served his day and generation well while he lived, and now that he is "fallen on sleep" his work does follow him. The congregation which he assisted in organizing and the Church which he helped to build have been an incalculable blessing while he lived, and now that he is gone hence, these will go on blessing men for generations.

Besides being noteworthy in the affairs of the Church, Elder Schall was also a man of no little prominence in public affairs. Being extensively engaged for many years in the manufacture of iron, he was of necessity brought into close relation with the business life of the world. He held many positions of public trust, and was always known as a man of enterprise and public spirit. Under the old militia system, and while yet a young man, he joined the "Third Troop," became Lieutenant, shortly afterward Colonel of the "Third Regiment Montgomery Co. Volunteers." In 1840 he was elected Brigade Inspector, and in '47 he was chosen Brigadier General of all the county militia, whence comes the name General, by which he was familiarly known. This liking for military life seems to have been inherited by his sons—of whom he gave eight to the service of the country during the late civil war, of whom one, Colonel Edwin, was killed at the battle of the Wilderness in 1864. General Schall filled many other positions of public trust besides those of a military kind, and all of them with singular fidelity, laying down at last the staff of authority with clean hands and a clear conscience. Though for a number of years past he had retired from all business and public affairs, he was yet, to the very hour of his last illness, engaged in the office of his son, Col. Edward, Clerk of the Courts of Montgomery county. There one day he lay down his pen, and bowed his snow-white head, feeling unwell; went home, and to bed, where, after a few days of almost painless illness, he quietly fell on sleep.

Though highly honored by his fellow men in the conduct of civil affairs, it is his relation to the Church of Christ which will be his most enduring monument. Public honors came to him from the world, but greater far is the honor of that man "whom the King delighteth to honor," and the enduring respect of the house of God, in which "an elder shall be accounted worthy of double honor."

Good old father Schall! Long will we miss him—the silvered head looking up at us from among the people during the sermon on the Sunday morning, or reverently bowed at the communion table, or waiting in the vestibule after services, with his quiet smile and gentle deportment. He was the oldest elder of the Church of the Ascension, and not soon will he be forgotten by the Church which he loved, nor ever by his

PASTOR.

DIED.—On the 11th ult., in the 3d year of her age, Leah Myrtle, daughter of the late John B. Shaeffer, of De Boia, Clearfield county, and granddaughter of Mrs. Leah Shaeffer, of De Boistown, Lycoming county. Burial at Williamsport.

DIED.—In Greenville, Pa., March 29th, 1883,

Mr. Edwin Cyrus Beachler, aged 16 years, 11 months and 20 days.

Death at any time is an unwelcome visitor, and especially so when young persons are called away, whose career of promise and usefulness is just begun. In the death of this young man we are strongly reminded of the saying that death loves a shining mark. Modest and unobtrusive in his manner, earnest and diligent in his vocation, faithful and devoted in his religious duties, he was a strong and living example to all his associates. But four years ago the deeply afflicted parents and friends passed through a similar baptism of sorrow in the death of an older son, who had also just ripened into manhood. The parents and family have the sympathy of their many friends and the prayers of the Church in this their great affliction.

F. B. H.

DIED.—In Mifflinburg, Pa., April 28th, Annie Lashell Haus, aged 14 yrs, 6 months and 29 days. The picture of health, even in her coffin. For seven days, like David, we wept and prayed that she might be spared; and now that we have his answer, we pray only for grace that we may be calm and comforted, in that peace which passeth all understanding.

A. C. W.

DIED.—At Washingtonville, Pa., April 9th, 1883, after a long and painful illness, Franklin Conrad Brown, aged 4 years, 8 months and 10 days.

"He died but as the spring-bud dies, In summer's golden glow to rise. These were his days of April bloom; His summer is beyond the tomb."

DIED.—At Shippensburg, Pa., April 25, 1883, Miss Belle Seiders, aged 29 years.

In the death of Miss Seiders the Reformed Church at Shippensburg loses an active, devoted and faithful member. Few young ladies have won a more enviable reputation. She was one of God's patient sufferers. Her delicate health seemed to impel her to more arduous duties. Never was she heard to complain, but ever was she seeking to comfort and aid the feeble and afflicted.

She will be sadly missed in the congregation, where she was an intelligent, constant worshiper. Her absence will be deeply felt in the Sunday-school, where she was a faithful teacher. So devoted was her class that they watched by her cold remains a whole night, and the act was touching and solemn. In the family she will be missed most of all. Pious parents, five brothers and three sisters, remain to mourn—but not as those who have no hope. A more obedient, loving and dutiful daughter and sister would be hard to find. The esteem in which she was held by all who knew her was shown in the large attendance of her acquaintances at her funeral. Hers was an evergreen faith; hence, when the dying hour came she was ready, and had no fears. With hands folded for rest, with eyes uplifted full of joy, with countenance lighted as by a ray from the glory of heaven, with a sigh like the last long breath before passing into restful sleep, did she pass away in the arms of Jesus. Her death was precious, because it was the death of a saint. Gentle and beautiful were her parting words to her brothers and sisters. So pure and faultless had been her life that Jesus permitted her a sight of His appearance before she departed. She saw Him as the uplifted eye of love sees the face of answering love above it, and in the transport of the moment doubt was unknown in the perfection of her faith, fear was cast out in the perfection of her love, her eyes closed as flowers close at the setting of the sun, and gently she fell asleep, and will await the glorious resurrection of those that sleep in Jesus.

J. B. S.

DIED.—In Du Bois, Pa., May 1, 1883, Susanna, daughter of Frederick and Pauline Zimmerman, aged 3 years, 9 months and 25 days.

"Our life is even a vapor that appears for a little time, and then vanishes away."

## Acknowledgments.

SYNOD OF POTOMAC.  
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## RECEIPTS FOR FOUR MONTHS.

Mont Alto chg. per Rev I M Motter,	\$5 00
Altoona " per Rev Dr Titze,	5 00
Everett " per Rev Wm I Stewart,	4 00
Amount,	\$14 00

WM. M. DEATRICK, Treas. Bd. of Ed'n.  
Mercersburg, Pa., May 1, 1883.

## Monies Collected for Emporia Mission.

Rev Isaac G Brown, \$1 00. New Providence cong, D B Shuey, 21 40. Quarryville cong, 52 07. Rohrerstown, Rev J P Moore, 103 45. Millersville, 57 35. Dr Mary Wilson, 1 00. Middletown, Md, Rev T Frank Hoffmeier, 56 00. Trinity, York, Pa, Rev J O Miller, D D, 112 11. St James, Adams county, Rev Jno Kretzing, 10 11. St Luke's, 9 49. Christ Ch, 55 17. Kloppe's, Lehigh, Rev C H Leinbach, D D, 28 00. Millersburg, 22 55. Kimmerling's, 14 00. Tulpehocken, 37 00. Shaeffer's Ch, York county, Rev S F Laury, 12 45. Jefferson, 20 30. Stone Ch, 16 25. Dubbs, 3 65. Frederick, Md, Rev E R Eschbach, D D, 232 56. Walmer's, Lehigh county, Rev T Kessler, 23 15. Zion's, 26 20. Rev Tobias Kessler and wife, 5 00. Miss Mary Gilbert, 1 00. Shoop's, Dauphin county, Rev A S Stauffer, 16 65. Wenrich's, 15 31. Hummelstown, 13 35. Union Deposit, 12 47. J Henry Fishburne, Bellefonte, 1 00. Salem Ch, Harrisburg, Rev W H Snyder, 92 82. Second Ch, Rev George W Snyder, 43 87. Willow Street members, Lancaster county, Rev A B Shenke, 22 60. Hahn's Ch, Bucks Co, Rev W F P Davis, 23 35. Sinking Spring, 10 95. St Paul's, Reading, Rev B Bauman, D D, 37 27. Kutztown, Rev J H Leinbach, 60 05. Amityville, 73 64. Mt Aetna, Berks county, Rev L D Steckel, 9 15. Rehresburg, 32 25. Womelsdorf, 27 90. Sherman's, York county, Rev H Hilbish, 5 00. Hanover, York county, Rev J G Bowman, 100 00. Zion's, Allentown, Rev E A Gerhart, 65 88. Salem, Rev A J G Dubbs, 29 46. St John's cong, Rev S G Wagner, D D, 95 72. St John's S S, 50 00. Jerusalem, Schuylkill Haven, Rev W Donat, 36 61. St John's, Rev J O Johnson, 44 25. Trinity, Pottstown, Rev L K Evans, 100 00. Zion's, Rev C H Herbst, 25 05. Swartzwald, Bucks county, Rev A S Leinbach, 62 65. Salisburg, Lehigh county, Rev Thomas N Reber, 38 40. Macungie, 37 52. South White Hall, Rev W R Hoffer, 10 00. Lower Saucon, Rev A B Koplin, 51 34. Freemansburg, Rev N Z Snyder, 23 73. Catechetical class, First Ref Ch, Reading, Rev H Mosser, 30 63. Mrs Mary Heilmann, Rev J E Hiester, D D, 5 00. Congs of Rev C Z Weiser, D D, 50 00. Second Ch, Reading, Rev C F McCanley, D D, 25 00. De Long's, Rev A J Herman, 34 04. Zion's, 10 67. Littlestown, Adams county, Rev D N Dittmar, 24 90. Third Ref, Baltimore, Rev C Clever, 76 33. St Paul's Ref Ch, Lancaster, Rev J B Shumaker, D D, 62 88. Rev J W Nevin, D D, 5 00. First Ref Ch, Lanc, Rev J A Peters, 51 50.

Also a pulpit chair from Salem Ref Ch, Harrisburg, Rev W H Snyder. A box of Sunday-school books from the New Bloomfield S S, Rev W R H Dietrich. A box of Harbaugh hymn-books, from the Frederick, Md, S S, Rev E R Eschbach, D D. A package of do from Dr Geo B Russell. Many of the above contributions would have been larger had it not been for the very inclement weather on Sundays during the past winter. We are very grateful to all for their interest in Kansas's Missions.

D. B. SHUEY, Pastor Emporia Mission.



## Religious Intelligence.

## At Home.

The new Union Church at Pittsburg will have opera chairs in place of the ordinary seats.

It is estimated that there are 1,200 towns west of the Mississippi river without churches or regular preaching of any kind.

The centenary of the Protestant Episcopal Church in Maryland, will be celebrated May 29, in St. Paul's Church, Baltimore.

There are seventy-two students in the General Theological Seminary of the Protestant Episcopal Church, in New York city.

The Reformed (Dutch church in Gilboa, N. Y., lately made a request of the Classis of Schenectady to be transferred to the Presbytery of Oswego. The classis appointed a committee to consider the matter.

The American Moravian Church numbers 9,928 communicants, and with non-communicants and children added counts a total of 16,698, a gain over last year of 164. There are 84 churches and 70 pastors.

The New Jersey Court of Chancery has just decided that a gift to a church, "the interest to be strictly applied and distributed to the poor members of said church forever and nothing else," is a perfectly valid bequest, and must be carried out.

The Workman (Lutheran) says: "The Eastern Convention is already being followed by practical efforts to carry out the idea of securing the 'office of oversight' in the Pennsylvania Ministerium. At a late meeting of the second Conference the following amendment to the Synodical constitution was reported:

Sec. 35 to be amended thus: The president shall continue in office from year to year, without annual re-election, unless removed for sufficient cause by a vote of two-thirds of the members of Synod. He shall devote his entire time to his office of oversight, and shall not be in charge of an individual congregation. He shall receive an adequate salary for his services, and his official expenses shall be paid by the Synod. The other officers shall continue in office until, at the next annual meeting of the Synod, new officers have been elected. They are re-eligible. The secretaries, however, shall not hold the same office more than three years in succession, unless the Synod re-elect them by a four-fifths vote of all the members present. This amendment shall go into force at the election for officers, taking place at the annual meeting of Synod first after its adoption. The president then elected shall continue in office as permanent president. Sec. 103—add: But any Conference of this Synod may continue its president permanently in office and provide him with an adequate salary, as in the case of the president of Synod.

The first part was adopted, but for lack of time action on the second item was postponed.

## Abroad.

It cost \$150,000 to elect and install Archbishop Benson.

It is said that Canon Farrar will be made Archdeacon of Westminster.

The Free Church of Scotland is arranging for permanent services in Cairo, Egypt.

The corner-stone of a new Jewish synagogue is to be laid in St. Petersburg on the day of the Emperor's coronation.

The Free Scotch Church is looking up ladies who will go through a regular four years' course of medicine, with a view to zenana work in India.

It is estimated that the Roman Catholic Church in Great Britain has trebled its churches and increased its membership two-and-one-half fold in the past forty years.

The sum of £15,000 is to be expended by the Roman Catholics of Exeter, England, in erecting a new church almost under the shadow of the Cathedral. Just £10,000 has been obtained toward the object.

It is said in Rome that the cause of a large number of Irish martyrs will soon be presented to the Sacred Congregation of Rites. The list includes several archbishops, bishops, and priests who died for the faith prior to and during the persecution of Henry VIII, Elizabeth and Cromwell.

If theological students are decreasing so rapidly in France such is not the case in Germany. In 1876 there were but 1,870 students; to-day there are 3,007 Protestants, while the Catholics are reduced to 758. The total number of University students of theology, law and medicine number 24,179.

In Madrid, Spain, there are, besides the Roman Catholic churches, five Protestant chapels, representing the Church of England, the United Presbyterian Church of Scotland, the Irish Presbyterian Church, and the American Baptist Society. Two special missions are maintained—one by the German Christians and the other by Mr. George Muller, of Bristol, England.

The following overture to the Synod of the Presbyterian Church of England has been adopted by the London Presbytery: "Whereas, the Westminster Confession of Faith, while held in high and deserved honor in this Church as setting forth the system of doctrine which this Church with unabated firmness teaches and maintains, is found to be no longer so well suited in form and expression as it was in former times to the actual conditions and wants of the Church. It is hereby humbly overruled by the Presbytery of London to the Synod indicted to meet on the 26th of the present month, to take the relation of the Church to this subordinate standard into careful consideration, with a view to such prudent and timely action as to its wisdom may seem meet."

There are five kinds of Baptists in England. 1. "Union Baptist Churches," allowing Pedobaptists to take office, as well as enter membership. 2. "Open-membership Baptist Churches," admitting Pedobaptist members, but having Baptist pastors and deacons. 3. "Open-communication Baptist Churches." 4. "Strict communion Baptist Churches," where the gospel is preached. These churches are very few and far between. 5. "Strict Communion Baptist Churches," where Hyper-Calvinism is substituted for the gospel. This fifth class is gradually dying out. Churches of the second class, admitting Pedobaptist members, but having Baptist pastors and deacons, are increasing very rapidly, chiefly in the large cities. No person is able to judge as to the number, or even the proportion of Pedobaptists in fellowship with them. In the official returns members belonging to all the five classes of churches are reckoned as Baptists; and hence the English Baptist statistics, when compared with the American statistics, are decidedly incorrect. In the English "Baptist Handbook" for 1881, the following figures are given: England, 1,929 churches, 199,828 members; United States, 23,908, 2,024,224 members.

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AT  
John Wanamaker's.

## CHANGES.

It will gratify the public to know that the necessary changes in the location of some of our departments is at an end for some time to come, so far as we can see. It was a difficult task to settle the spaces required and bring into proper relations all of the same class of goods. We now know pretty nearly what the convenience of the public needs, and shall only make changes as the department Jackets are outgrown.

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To be absolutely certain every time is quite impossible; but experience has tested the various makers, and we shall offer you the best of them.

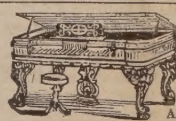
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PHILADELPHIA MARKETS.  
Wholesale Prices.

MONDAY, April 30, 1883.

**COTTON.**—The market closed firm on a basis of 11c. for middling uplands; 10½c. for low middling, and 9½c. for good ordinary. Receipts for the day: Gross, 87 bales; net, 87 bales. Export to Great Britain, 1919 bales.

**PETROLEUM.**—The export market was dull and easier, closing at 7½¢, as to test, for refined in barrels, and 9½¢ for do. in cases.

**FLOUR.**—We quote super at \$3.25@3.75; winter extras, \$4.42½; Pennsylvania family at \$5 @5.25; Ohio and Indiana do. at \$5.25@6.25; St. Louis and Southern Illinois do. at \$5.50@6.25; Minnesota clear at \$5.50@5.87; do. straight at \$6@6.75; do. patent at \$6.75@7.75, and winter at \$5.90@7.25, as to quality. Rye Flour was scarce and firm at \$3.62½@3.75 for Pennsylvania.

**WHEAT.**—Sales of 1 car long berry Delaware red track at \$1.26; 2 cars No. 2 Delaware do. track at \$1.22; car lots No. 2 red in elevator at \$1.22@1.24, with \$1.21½ bid and \$1.22½ asked early for May, and sales later of 15,000 bushels do. at \$1.22½, closing at \$1.22 bid and \$1.22½ asked; \$1.23 bid and \$1.24½ asked early for June, and sales later of 10,000 bushels do. at \$1.24½, and 25,000 bushels do. at \$1.24, closing at that bid and \$1.24½ asked.

**CORN.**—Sales of 1200 bushels No. 2 mixed in grain depot at 62½¢; 2000 bushels steamer track at Richmond at 63½¢; 6500 bushels steamer yellow do. at 63¢; 3000 bushels sail yellow do. at 65¢; 600 bushels Delaware sail mixed track at 66¢; 600 bushels do. do. white track at 65½¢.

**OATS.**—Sales of 1 car rejected white at 50½¢; 1 car No. 3 do. at 52½¢; 1 car ungraded do. at 53¢ on track; 2 cars No. 2 do. at 55½¢, and 1 car No. 1 do. at 55¢, with 53¢ bid and 54¢ asked at the close for No. 2 white May.

**RYE.** was firm at 70¢ for car lots Pennsylvania, with sales of 400 bushels prime Jersey in store at 70¢.

**PROVISIONS.**—We quote Mess Pork at \$21 @21.50; shoulders in salt, 8½¢@9¢; do. smoked, 9½¢@9½¢; pickled shoulders, 9½¢@9½¢; do. smoked, 9½¢@10¢; pickled bellies, 12¢@12½¢; smoked salt bellies, 13¢. Loose butchers' Lard, 11½¢; prime steam do., \$12; city kettle refined do., 12½¢@12½¢. Lard stearine, 12½¢@12½¢; Oleo do., 9½¢. Extra India Mess Beef, \$26.75, f. o. b.; city family do., \$15.50; packet do., \$14.50. Beef hams, \$24@25; Smoked Beef, 16¢@17¢; sweet-pickled hams, 12½¢@13¢; smoked hams, 13½¢@14¢. City Tallow, in hds., 8 15-16¢; country cakes, 8¢@8½¢; do. solid in barrels, 7½¢@8¢.

**BUTTER.**—We quote Pennsylvania fresh creamery extras at 30¢@31¢; do. firsts, 25¢@27¢; Western do. do., 28¢@29¢; do. firsts, 23¢@25¢; imitation creamery, 17¢@21¢; Bradford county new extras, 24¢; York State fresh dairy extras, 23¢@24¢; do. fair to good, 18¢@22¢; Western dairy extras, 20¢@22¢; common shipping grades, 8¢@10¢. Prints, fancy, 34¢@35¢; good to choice, 28¢@32¢; fair, 22¢@25¢.

**CHEESE.**—Quotations were: New York full cream new choice at 13½¢; do. fair to good, 12½¢@13¢; Ohio new choice, 13¢@13½¢; do. fair to good, 12¢@12½¢; Pennsylvania part skims, choice to fancy, 8½¢@9¢; do. do. fair to prime, 7¢@8¢; do. skims, 4¢@6½¢, as to quality.

**LIVE POULTRY.**—We quote fowls at 17¢@18¢, the latter for hens; winter Chickens at 25¢@30¢, and spring do. at 35¢@40¢, as to size.

**EGGS.**—There were no transactions on 'Change. 16½¢ was bid and 16½¢ asked for Pennsylvania and near-by extras, and 16¢ bid and 16½¢ asked for extra Western. On the open market Pennsylvania extras sold at 16½¢ in round lots.

**SUGAR AND MOLASSES.**—Raw Sugars were firm at 7¢@7½¢ for fair to good refining muscovades, with sales of 700 hogsheads centrifugals, testing 94 4-10 degrees, at 7½¢. Refined were in fair demand and firm at 8½¢ for granulated; 8 11-16¢ for crystal A, and 8 7-16¢ for confectioners' A. Molasses was steady at 31¢ for 50-test, with sales of 496 hogsheads and 73 tierces of Trinidad Cuba at 32½¢ flat.

**HAY AND STRAW.**—Hay was in small supply and firm, with a good inquiry, but the general run of prime would not exceed \$16. We quote fancy at \$16.50@17; prime, \$15.75@16; fair, \$14@15. Rye Straw was firm at \$12.50@13 ½ ton.

**FEED.**—Spot Bran was very scarce and firm at \$20.25@20.50 for winter. Sales of 1 car at the inside rate.

**SEEDS.**—Timothy was quiet at \$1.85@1.90, and Flax quiet at \$1.55@1.60 ½ bushel.

Live Stock Prices.

The receipts for the week were: Beesves, 2500; sheep, 10,000; hogs, 4000. Previous week, Beesves, 3000; sheep, 15,000; hogs, 4200.

**BEEF CATTLE** were in fair demand, and prices, in sympathy with the West, advanced ¼¢@½¢. Quotations: Extra, 7½¢@8¢; good, 6½¢@7½¢; medium, 6¼¢@6½¢; common, 5½¢@6¼¢; fat cows, 4½¢@5½¢; slippery do., 3¢@4¢. Milch Cows were active at \$30@75.

**SHEEP** were inactive, and, although the run was lighter, prices were fully ¼¢@½¢ lower. Quotations: Extra wool, 7¢@7½¢; good, 6½¢@6¾¢; medium, 5½¢@6¢; common, 4¢@5¢; extra clipped, 5½¢@5¾¢; good, 4½¢@5½¢; medium, 4¼¢@4½¢; common, 3½¢@4¼¢; Fall lambs, 5¢@8¢; Spring do., \$5@7 per head; veal calves, 5½¢@8½¢.

**HOGS** were active and prices were ¼¢ lower, in sympathy with the Western markets. Quotations: Extra, 11½¢@11¾¢; good, 10½¢@11¢; medium, 10¼¢@10½¢; common country, 10¢@10¼¢.

**CITY DRESSED BEEVES** were fairly active, and prices advanced ¼¢, closing at 9¢@11¢, the former rate for common cows. Western dressed were in light supply and steady at 9¢.

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